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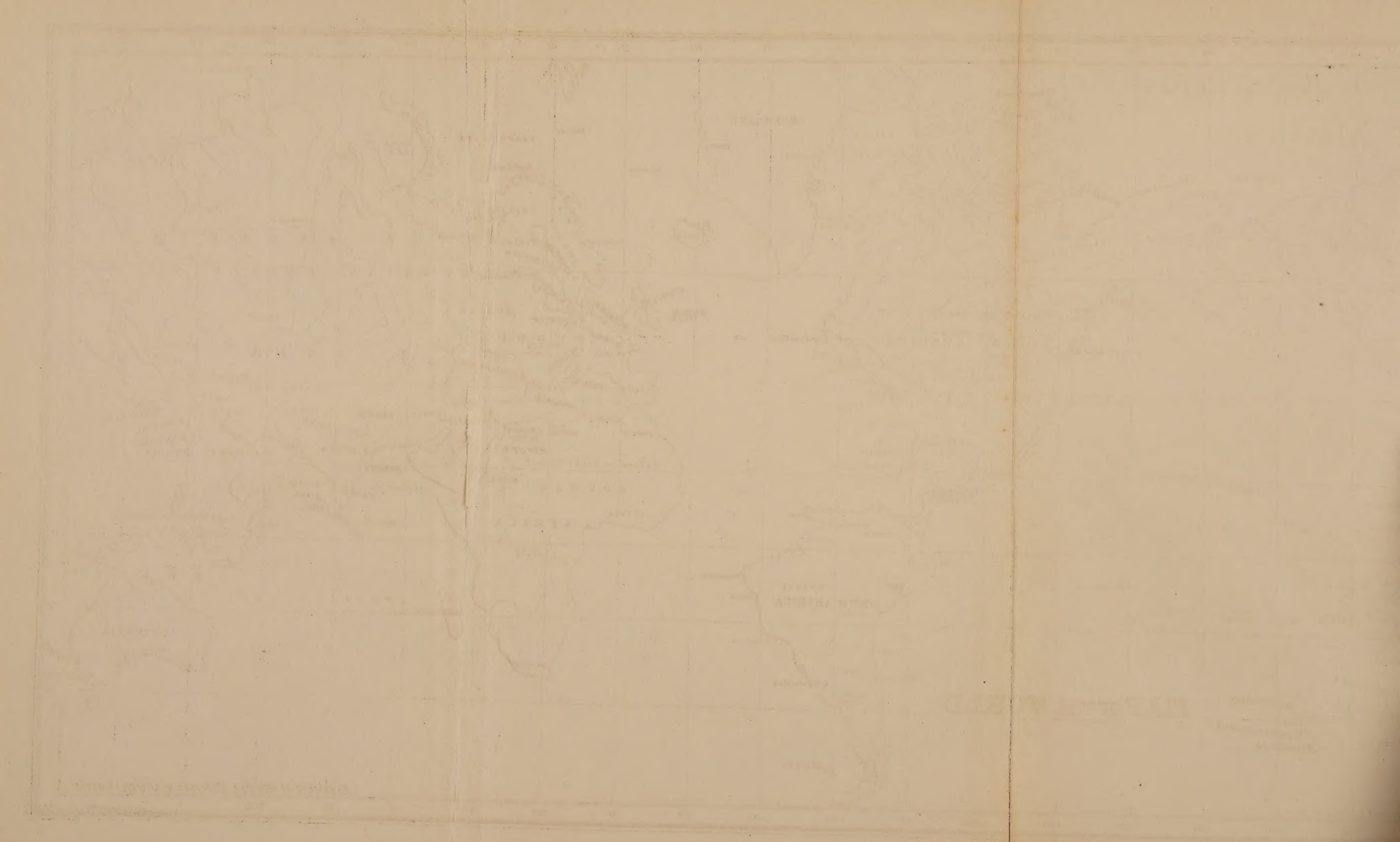
Nineteen Centuries of Missions



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Nineteen Centuries of Missions

A Handbook
Primarily Prepared for
Young People

BY

Mrs. William W. Scudder

With an Introduction by
Rev. F. E. Clark, D.D.

NEW YORK CHICAGO TORONTO
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Introduction

WHO is better fitted to write a brief history of foreign missions than one who has given a lifetime to missionary service; one who is enthusiastic in her love for the cause; one who sees the hand of God in all the past, and His bow of promise over all the future; and one who at the same time is possessed of the gift of literary expression in no small degree? All these qualifications are claimed by her friends for the author of this volume, Mrs. F. A. Scudder, who, with her husband, the late Reverend William W. Scudder, spent many fruitful years in Southern India in the service of the Arcot Mission of the "Reformed Church in America." When I began the perusal of the advance sheets of this volume I expected much, because of my knowledge of the author and of her intimate acquaintance with and enthusiasm for the subject she treats. But my expectations have been more than realized.

I know of no other book where, in so small compass, the great salient facts of missionary history have been brought together in a manner at once accurate, interesting and helpful.

To tell the story of two thousand years in less than two hundred pages and at the same time give anything more than dry facts and dryer dates, is a task from which any author might well shrink, but Mrs. Scudder has accomplished this difficult task, and has made a book that is readable as well as instructive.

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The *continuity* of missionary effort is brought out in this volume in a striking way. The work of Peter and John and Paul and their successors is outlined, even down to the close of the nineteenth century.

We learn as we study these pages that foreign missions is no modern and temporary expedient which the churches have taken up, as some people think, but is one of the great purposes of God running through all the centuries of the Christian era, interrupted, to be sure, at times for a little while, by the faithlessness and selfishness of God's people, but never interrupted for long, and never lost out of the grand design of Providence. To read such a book as this shows the design of God in the spiritual world, to be as irresistible as His designs in the physical world. The law of the advancement of the kingdom is as certain as the law of gravitation.

Especially shall we learn with gratitude as we read these pages how the stream of missionary conquest has gained headway and volume during the past hundred years. The last century has been preëminently the missionary century, and our faith is strengthened, not only by the thought that God's designs have never been allowed to lapse, but that new force and hitherto undreamed of power have been imparted to them even within the memory of many men and women who will read this modest volume.

The exceedingly hopeful Student Volunteer Movement; the passion for missions developed in many Christian Endeavor Societies; the greatly increased attention given to the subject of late years in all young people's conventions; the "Forward Movement," so called, for the adoption and support of individual missionaries by churches, societies and individual givers at home; are all

cheering indications of the rising interest in this absorbing theme.

This book will be one of the factors used of God in still further deepening and broadening this interest.

It will be found especially valuable for advanced classes in the Sunday-school, for monthly concerts and Christian Endeavor missionary meetings, for mission clubs of young Christians, for ladies' organizations that desire not only to give to the heathen and to pray for them, but to know about them, and the work done for them. In a word, its small compass, its comprehensive scope, its clear recital of facts, its logical and lucid arrangement make it of peculiar value to those who desire to study the subject of world-wide missions, either by themselves or united in classes with others.

To all I can most heartily commend Mrs. Scudder's volume. I hope it may have a very large circulation, for I feel that wherever it goes it will carry its own message of faith and courage and hope for the future. It will arouse every thoughtful reader to a greater determination to pray and work for this cause, which has been winning its widening way for nearly two thousand years, and which will pursue its triumphant course until He whose right it is shall reign in the earth, the King of Kings and Lord of Lords.

FRANCIS E. CLARK.

Boston.

Preface

This brief history of missions has been primarily prepared for the use of graded Sunday-schools. It has been suggested also that it may prove useful for Missionary and Christian Endeavor Societies, and it has been prepared in the earnest hope that it may lead to increased prayer and effort in the work of missions.

In its preparation, valuable assistance has been derived from Dr. George Smith's "Short History of Christian Missions," Dr. Bliss's "A Concise History of Missions," and also from Rev. D. L. Leonard's "A Hundred Years of Missions." Grateful acknowledgemnt is also made to Rev. J. W. Conklin, a former missionary, now professor of sociology and missions in the Bible Normal College (Springfield, Mass.,) for many helpful suggestions.

It must be recognized that without a definite knowledge of this grand work that has been committed to the church, there can be no abiding interest in it, and consequently, no true success. This thought has prompted the desire to give the young people of the church a connected history of the wonderful work that has been accomplished. At the same time, the aim has been to make it brief and so inexpensive, that it may be within the reach of all.

Prominence has been given to missionary heroes throughout the centuries, and especially to the

pioneers of the nineteenth century. The limits of this work, of course, preclude entering into the minute details of present day missions.

This general outline, however, which is entirely undenominational, will prepare the way for such definite study.

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Periods of History

For convenience of study, this subject may be divided into five periods, as follows:

1. Missions of *The Apostolic Church* to the end of the First Century.

2. Missions of the *Early Church* from the year 100 to 800.

3. Missions of the *Church* of the *Middle Ages* from the year 800 to 1500.

4. Missions during the Rise and Progress of the *Reformation*, until the Nineteenth Century.

5. Modern Missions of the Nineteenth Century.

PERIOD I

The Missions of the Apostolic Church to the end of the First Century

CHAPTER I

WORK OF THE APOSTLES

THE History of Missions is the history of the establishment of Christ's spiritual Kingdom on the earth. It is the history of Christ as King and Head of His Church sending forth His Spirit *through* the men whom He selected and trained to be witnesses for Him, and also through His disciples in all ages who prayerfully obey His last commission,—"Go ye into all the world and preach the Gospel to every creature." And this gift of the Spirit is given only in answer to fervent, believing prayer. The possession of this divine gift transformed the timid, shrinking apostles into those who "spake the word of God with boldness."

Apostolic Preaching and Success.

The Acts of the Apostles is a record of the labors of the first Christian missionaries. Wonderful events followed the preaching of Peter, John and the other Apostles. Within a few days 5,000 converts among the men alone were witnesses for Christ. Those present at the Pentecostal season, carried the word to distant countries. From Jerusalem throughout Judea, the Gospel was preached by the apostles, and in Samaria "the people with one accord gave heed unto those things which Philip preached."

The *persecution* which arose after the death of Stephen was another means of spreading the Gospel for "they that were scattered abroad went *everywhere* preaching the word." Stephen, "full of faith and power" through his saintly life and

martyrdom, became Paul's teacher in the school of Christ.

Paul the Great Missionary.

Paul, the great "Apostle to the Gentiles" and foremost in the work of foreign missions, was consecrated to the work by the Holy Spirit. From the great centres of Jerusalem and Antioch, Paul, Barnabas, Silas, Mark, Luke and others traversed again and again the regions beyond. During Paul's three missionary tours, churches were established throughout Asia Minor, Macedonia, Greece, and Rome, and soon Christian teachers were sent to Northern and Eastern Africa and Arabia.

Marvelous Progress of Christianity.

In those early days, the Emperor's palace was one of the chief seats of the growing Christian Church in Rome. Paul sent greetings to more than twenty persons there. Christianity spread from Rome northward through Italy, Spain, Gaul, and as far as Britain. After Paul's first imprisonment in Rome, he probably went to Spain, and some have thought to Britain also.

Our ancestors in Britain were then a rude and barbarous people. Cæsar in his campaign in the East just before the Christian Era (55 B. C.) had invaded Spain, Gaul and Britain, and made them Roman provinces. During this first century, in the year 58, Pomponia Græcina, the wife of the consul Plautius, Conqueror of the "Britanni," was a Christian. This early period of military occupation of Britain was a time when every Christian was also a missionary. During the early conquests of the Romans in Britain, many captives, who were sent to Rome, learned of Christ and returned to their countrymen as missionaries. By the defeat of Queen Boadicea's army in Britain, in 61 A. D., the stronghold of Druidism was

destroyed and gradually civilization and Christianity took the place of barbarism and idolatry.

Persecution by Nero 64 A. D.

In Rome there was a severe persecution of Christians during the reign of the Emperor Nero. It is supposed that Paul was beheaded during that persecution about the year 68, and that Peter was crucified about the same time. According to tradition, several of the other apostles also suffered martyrdom near the close of the first century.

Questions.

1. Name the periods in this History.
2. What is the work of missions, and how is it accomplished?
3. How did the apostles obtain the gift of the Spirit, and what results proved that the Spirit worked in and through them?
4. Who was the great apostle to the Gentiles, and who were associated with him?
5. Where were the first churches established, and where were Christians teachers sent?
6. Trace the spread of Christianity to various countries in Europe.
7. What was the condition of the people of Britain when it became a Roman province?
8. How was Christianity carried into Britain and what event helped to overthrow idolatry?
9. When was the first persecution of Christians in Rome, and who were among the martyrs?

PERIOD II

Missions of the Early Church From the Year 100 to the Year 800

CHAPTER II

PERSECUTIONS—PROGRESS DURING THE REIGN OF CONSTANTINE

In the second century, other persecutions followed and were continued at intervals until the fourth century. There were *ten severe persecutions;* yet in spite of them, Christianity made rapid progress. Wherever Christians went they carried the seeds of the new doctrine. In the great centres, Rome, Jerusalem, Antioch, Alexandria and Constantinople, bishops or presbyters were chosen over the churches. As Peter was considered the first among the apostles, the bishops of Rome, who were looked upon as his successors, had accorded to them a precedence over other bishops.

First Missionary College, About 180.

A missionary college was established at *Alexandria* by *Pantenus*, from whence Christian teachers went forth to all lands, and where advanced Christians were trained to meet the systems of Pagan philosophy. It was supposed that 100 years after the death of Christ the Christians were nearly as numerous in Alexandria as the heathen. Eastward from Jerusalem, Christianity extended to Mesopotamia, Persia and Bactria, a province northeast of Persia, and missionaries were sent as far as India, Siam and even to China. In the second century there were many Christians also among the Armenians. Ignatius, Polycarp, Justin and Cyprian spent their lives in preaching the gospel and died as martyrs.

Christianity Triumphant, 312.

All persecutions, however, ceased when Constantine became emperor of Rome. Gradually the truths of Christianity had been diffused throughout the Roman Empire, and had triumphed over the classic paganism of Greece and Rome. In 312 Constantine issued an edict of religious toleration and soon Christianity became the religion of the Roman Empire. From that time the Church, though growing in numbers and wealth, lost much of its simplicity and spiritual power. Costly edifices were erected for worship, adorned with sculpture and painting. Great splendor and imposing ceremonies were connected with religious worship.

Constantine built the city of Constantinople, and made it the seat of government. This gave rise to contests and rivalry between the clergy and bishops of the rival churches. Doctrinal disputes and bitter controversies arose in the Church. Prominent among those who engaged in these discussions in the fourth and fifth centuries were *Athanasius*, *Ambrose*, *Jerome*, *Chrysostom*, *Augustin* and others. Augustin, who died in the year 430, is called "the foremost of the Latin fathers." He exerted a widespread and lasting influence as a teacher, preacher and writer.

Bishop of Rome Called Pope, 446.

During the last dark days of the Roman Empire, when yielding to repeated barbarian invasions, the sceptre, which fell from the hands of weak emperors, was grasped by the dignitaries of the Church. Leo, bishop of Rome, was a man of great courage and energy, and the people looked upon him as a leader. He was fearless in the defence of the city and, regardless of his own safety, went everywhere protecting the Christians, and thus his influence was felt in temporal as well as

spiritual affairs. Taking advantage of his political position, he claimed that he, as bishop of Rome, was Peter's successor, and he received the title of Pope. Papa or Pope was a title of honor given formerly to all bishops, but it soon became the exclusive designation of the bishops of Rome.

Questions.

1. How many great persecutions, and what was the result of them?
2. What cities were the great centres of Christian influence, and who were placed over the churches?
3. Where and by whom was a missionary college established, and for what especial purpose?
4. From Jerusalem eastward, how far was the gospel preached?
5. Who were some of the martyrs in the second and third centuries?
6. What changes took place when Constantine became emperor of Rome?
7. What city did he make the seat of government, and to what did it give rise?
8. Mention some of the Latin fathers, and who was the most noted?
9. Explain the circumstances which led the bishop of Rome to assume the title of Pope.

CHAPTER III

MISSIONS IN BRITAIN

THE Church had now lost much of its missionary power. As an offset to luxury and worldliness, a system of monasticism sprang up and many of the learned and pious sought an asylum in monasteries. The work of missions was carried on chiefly by *monks*, and in many cases, during this period of invasion and conquest, their efforts were mainly directed to the conversion of *kings* and *leaders*, who, after embracing Christianity, brought their people into the Church *en masse*.

Early Missionaries to Great Britain.

In the West, the gospel which had been preached in Britain was carried by missionaries into Ireland and Scotland. *Succathus Patrick* the "*Apostle of Ireland*," best known as St. Patrick (395–469), was the most noted of those early missionaries. Born in Scotland, he was carried by pirates to Ireland, where he served a heathen chief six years as herd boy. He escaped, was taken, and escaped a second time. Soon after he had a vision in the night, and seemed to hear the words, "Child of God, come again and walk among us." Resolving to obey the call, he first received instruction and ordination in a monastery, and then joyfully returned to Ireland. He invented and taught the alphabet, established schools to train missionaries, and labored among the rude Keltic tribes for more than thirty years, preaching, teaching, and building them up in the

faith until he completed the evangelization of Ireland.

Columba (521–597) was another early missionary. He was a youth of noble birth, attracted to the missionary career by the life and labors of Patrick. He went to Scotland and spent his life among the savage Picts. The early Irish and Scotch missionaries preached a pure and simple gospel, and with great zeal it was carried to the Saxons and other northern tribes.

About the year 600, the Church at Rome sent the *Abbot Augustin* to England as a missionary. He and the forty monks who were sent with him, labored first among the Saxons and Angles, who had invaded and conquered Britain. Ethelbert, king of Kent, (whose wife, Bertha, was a Christian) was baptized, and more than 10,000 of his people were immersed, two and two, performing the baptism on each other at the command of Augustin.

The Pope was then at the head of the Church and St. Augustin, as his delegate, and afterward archbishop of Canterbury, obliged the churches to conform to the guidance and teaching of the Papal Church. The British missionaries at first refused to submit, but gradually the Papal Church was firmly established throughout all England.

Questions.

1. What system had sprung up in the Church, and by whom was the work of missions carried on?
2. Give an account of Patrick's life and work.
3. Give account of the life and labors of Columba.
4. To whom did the early Irish and Scotch missionaries carry the gospel?
5. When and to whom was Augustin sent as a missionary?

CHAPTER IV

MISSIONS TO GOTHS, FRANKS AND GERMANS

Among the *Goths* of middle Europe, between the Black and Baltic Seas, *Ulfila* (318–388) was *the great missionary*. Like Patrick, when a boy he was taken away captive during a Gothic raid into Cappadocia. The captives carried their religion with them, and Ulfila was made a bishop in 348. He was hailed by his Gothic converts as a second Moses. He designed for them an alphabet that he might give them the word of God in their own tongue, and translated the Bible into their language.

Various Efforts to Christianize the rude Northern Invaders.

Chrysostom, one of the greatest of the Latin fathers, founded a missionary college in Constantinople in 404, to continue and extend the work of Ulfila, by training Goths and other converts to preach to their countrymen. He encouraged the churches by writing epistles full of fire, in which he recommended the example of the Apostle Paul. He was active also in raising money for missionary work among the northern races.

Among the *Franks* of Gaul, Pothinus and Irenæus the pupil of Polycarp, were missionary bishops in the second century. But the faith did not spread rapidly until the fourth and fifth centuries.

At the close of the fourth century, Martin of Tours devoted himself to the service of God as a

missionary monk. He was, however, a soldier, rather than a missionary. He led an army of military monks over the land, sweeping away the groves and idol temples from among the Franks, and at the same time, proclaiming the one true God and salvation through Christ alone.

A century later, (496) *Clovis, a chief* among the Franks, influenced by his wife, Clotilda, who was a Christian, was baptized on Christmas day with 3,000 of his soldiers and proclaimed himself a Christian. He, too, was violent and persecuting in his methods of Christianizing his people. But during the latter part of this period, Irish missionaries, preaching a pure and simple gospel, were instrumental in evangelizing the Franks and Germans, though some of them fell martyrs to their zeal and purity of life and doctrine. Among the Franks thus built up in the faith were found the true ancestors of the brave Huguenots.

Winfried, or Boniface, (680-755) *is known as the apostle of Germany.* Born in Devonshire, England, he early became a Benedictine monk. Hearing in the monastery, tales of the suffering of missionaries at the hand of a heathen prince in Friesland, a province of Holland, he, with three associates, set out to go and preach the gospel there. But they found that Friesland, then at war with another nation, was shut to the gospel. He obtained a commission from the Pope, Gregory II., to preach in Germany. With others who were influenced by his enthusiasm, he went to the German forests, and labored among the rude and ignorant tribes of Germany. He spent forty years of his life as a missionary, and in his old age, at seventy-five, the desire of his youth to labor in Friesland prompted him to journey thither. "There he met with a martyr's death at the hands of the rude ancestors of the Dutch, as he lay on

the banks of the Zuyder Zee, with the volume of the gospels for a pillow." His life and letters show that he was a sincere and loving missionary of the Word of God, though loyal always to the Pope and the Roman Church.

Questions.

1. Who was a noted missionary among the Goths, and what important work did he accomplish?
2. What aid did Chrysostom give in the missionary work?
3. Who were missionary bishops among the Franks?
4. In the fourth century what monk was active in the work and what were his methods?
5. What distinguished chief among the Franks employed the same arbitrary methods, and through whose influence did he become a Christian?
6. When and by whom was the work of evangelization continued among the Franks, and who were descended from them?
7. Give an account of Boniface.

CHAPTER V

RISE OF MOHAMMEDANISM

During this period a new religion, Mohammedanism, had sprung up and was gaining great power in the East. The founder of this new religion, *Mohammed*, was born in Mecca, Arabia, about the year 572. Little is known of his early life, but when about twenty-five years of age, he became a commercial traveller in the employ of a wealthy widow named Kadijah, whom he afterward married. Through his many journeys he became not only acquainted with Arabia, but with Palestine, Syria and other Eastern countries. He was shocked by the idolatry and degeneracy of the Arabs, and retiring at times to a solitary mountain, he spent much time in contemplation. When about forty years of age, he became convinced that he was called to exterminate idolatry in Arabia, and bring his countrymen to the true worship of God. He was persuaded by his wife to believe that his strange ecstasies (which were partly the result of hysteria) were divine revelations. He began to preach "*there is one God and Mohammed is His prophet.*" At first but few followers joined him. He was persecuted by the powerful rulers in Mecca, and in 622 he fled to Medina.

Hegira, 622.

This year became the date of the *Hegira*, or the prophet's flight from Mecca, and from it the Mohammedan calendar is reckoned. Being elo-

quent, enthusiastic, and of commanding presence, he soon became a leader and reformer in Medina. He aimed to unite all the Arab tribes to his cause, and he so far succeeded that he returned triumphantly to Mecca in 650, destroyed idolatry there, and won the allegiance of the people.

The Teachings of the Koran.

The doctrines of Mohammed are preserved in the Koran, which was said to be a record of the revelations given to him through the angel Gabriel, and accepted by his followers as the *Word of God*. Many of the teachings of the Koran are derived from Jewish Rabbinical writings, or the apocryphal books. Five especial rules or precepts enjoined in the Koran, were binding upon all true Moslems: (1) Confession of the unity of God; (2) Stated prayer; (3) Almsgiving; (4) The fast of Ramedan; (5) Observance of the festival of Mecca. They believed in many of the Old Testament saints, and acknowledged that Christ was a prophet, but rejected with scorn the doctrine of His divinity. Religion was to be propagated by the sword. The delights of a sensual paradise were promised to all who fell in battle and also to those who were victorious.

In the last years of Mohammed's life there appeared a strange mingling of devotion to the will of God, and of craft and cruelty in carrying out his own purposes. The heathen were to be exterminated. Jews and Christians were permitted to choose the Koran, tribute, or death. He died at the age of sixty in the year 632.

Rapid Spread of Mohammedanism.

Under the Caliphs, the successors of Mohammed, the dominion of the Moslems rapidly extended. By 637 Damascus and Jerusalem were in their hands. Persia also—a large part of Africa, and Spain were invaded and conquered;

and the Mohammedan power seemed to threaten to destroy the Church and Christianity itself.

Questions.

1. Who was emperor of Rome at the beginning of the Third Period?
2. What was the state of the Church, and what new religion had sprung up?
3. Give some account of the life and career of Mohammed.
4. What was claimed for the Koran, and what were some of its teachings?
5. How was the Mohammedan religion to be propagated?
6. What was Mohammed's character in the latter part of his life? What year did he die?
7. With what success was this religion propagated?

PERIOD III

Missions of the Church of the Middle Ages from the Year 800 to the Year 1500

CHAPTER VI

TIME OF CHARLEMAGNE—MISSIONS TO SCANDINAVIANS AND BULGARIANS

At the beginning of the Third Period in the year 800, *Charlemagne*, the Franco-German Emperor was crowned "*Emperor of Rome*" by Pope Leo III. Thus emperor and Pope were united by mutual sympathy and common interest, and the Pope exercised great temporal power. When Charlemagne died in 814, Europe was plunged in strife, invasion and confusion. The social state was that of feudalism; and a large proportion of the population were slaves.

The period of the Middle Ages was a time of great ignorance and of little progress in civilization or religion. Still among the monks there were instances of true missionary zeal and self-sacrifice.

After the death of Charlemagne, the last wave of barbarian invasion by the Scandinavian Northmen swept over Europe, and threatened to crush out the young churches and monasteries which years of toil had created.

Anskar (800–865) the Apostle of the North.

A young monk, *Anskar* in a French convent near Amiens, was deeply affected by the death of Charlemagne "The Great Karl" whose iron hand had hitherto held the barbarians in check. He renewed his vigils and fasts and had many visions by which he was called to the missionary church and the martyr's crown. In one of his

dreams he was taken by two guides, Peter and John, to the assembly of the blest, and heard a voice of great sweetness, which said, "Go hence and return to Me with the Martyr's Crown."

The king of Denmark and his queen had been baptized when on a visit to *Louis the Pious*. *This emperor* sought for a missionary, daring enough to go back with the royal convert and face the fierce kings of Jutland and Sweden. Anskar was chosen, and joyfully went. Amid the persecution of the pagan Normans his faith never wavered. He labored for thirty-four years, and "after sufferings more abundant than those of any of his successors, he died with the words of the martyr Stephen on his lips."

Royalty Leaders in Evangelization.

During the next century, missionaries were sent from England to complete the conversion of the Scandinavians. Some of the kings of Norway were Christians, and in 1015, *Olaf the Saint* destroyed the great image of *Thor*, and brought Norway, Denmark and Sweden under one rule. Thus Odinism gradually disappeared, and Olaf is known as the patron saint of Norway.

Meanwhile the gospel was carried eastward, among the *Slavonic* people. They were shepherds and husbandmen, who, migrating from Asia, had settled along the river Danube. They had been oppressed by the German and Turkish races, and many of them were driven north to the plains of Russia. Among these people, also called *Slavs*, the *Bulgarians* were the first to receive the gospel. Their *Prince Bogaris* was influenced to become a Christian by his sister, who had learned of Christ when a captive in Constantinople. He was baptized and called a Greek priest to come and preach the gospel to his people.

Questions.

1. What was the nature of missionary enterprise during the Middle Ages?
2. What disastrous event occurred after the death of Charlemagne?
3. What young monk became a missionary to the pagan Northmen, and what circumstances induced him to go?
4. During the next century who was sent among the Scandinavians?
5. Tell of the abolishing of Odinism in Norway.
6. Who were the Slavonic people?
7. Who were the first among the Slavs to accept the gospel, and how were they led to do so?

CHAPTER VII

MISSIONS TO OTHER SLAVONIC TRIBES—CRUSADES

ANOTHER Slavonic tribe settled in *Moravia*, a country stretching from the Danube to southern Poland.

Moravians Ask for Christian Teachers.

Cyrillus and *Methodius*, two brothers, were sent as missionaries by the Greek Emperor Michael to labor among them in the year 861. The people of Moravia had been forced by Charlemagne long before to accept Christianity, but they now begged for teachers to explain the meaning of the Scriptures in their own tongue. These missionaries were Greek scholars, but familiar also with the Slavonic language. They reduced the language to writing, using an alphabet of forty Greek, Hebrew and Armenian letters, and translated the Bible. Thus the truth was kept alive among them for centuries, until the old Slavonic became a dead language, and modern Russian took its place.

A century after (988) the *Russian Prince Vladimir* sent to Constantinople for missionaries, and with his twelve sons was afterward baptized at Kieff. The idol "Peroun" was sunk in the Dnieper and the whole population immersed themselves in its waters, while Greek priests read the baptismal service from the banks.

Europe Nominally Christianized.

About the year 1000, with the exception of

southern Spain occupied by the Moors, the gospel now had sway in the *West*. But in the *East*, Mohammedanism was everywhere triumphant, and the great contest of the Middle Ages was between the Church and Mohammedanism, the gospel and the Koran. The Church, however, had grown corrupt. It was not now as formerly a united Church. There had been dissensions and bitter disputes between the Greek and Roman churches, and in 1054 they were finally separated. The apostles and apostolic missionaries who, inspired by the Spirit, had triumphed through weapons that were not carnal, were forgotten, and amid the din of battle and the struggle of fierce passions, Christians sought to wrest the Holy Sepulchre from the hands of the Moslems.

Period of the Crusades, 1096–1272.

Jerusalem was taken by the Crusaders amid great enthusiasm in 1099, and was held by them with varying fortunes for eighty-eight years, but it was recaptured by the followers of Mohammed in 1187. All Syria and Palestine soon passed into their hands, and has ever since been held by them. Amid the din and strife of those dark ages, there was still some missionary zeal among the monastic orders, and a few choice spirits were raised up as lights amid the surrounding darkness, proving that in every age there have been witnesses for the truth.

Questions.

1. Who were missionaries among the people of Moravia, and what important work did they accomplish?
2. What was the result of the efforts of a Russian Prince?
3. What continent now was nominally Christian-

ized, and where was Mohammedanism triumphant?

4. What was the great contest of the Middle Ages, and what was the condition of the Church?
5. When were the Greek and Roman Churches separated?
6. What was the period of the Crusades? When was Jerusalem taken by the Crusaders, and how long held by them?
7. When was it recaptured by the Mohammedans?

CHAPTER VIII

WORK OF FRANCIS OF ASSISI AND RAYMUNDUS LULLIUS AMONG THE MOHAMMEDANS

THERE was an instance of wonderful courage and consecration in the career of *Francis of Assisi* (1182–1226). He was the son of a rich merchant, and spent his youth in pleasure and dissipation. Arrested suddenly by the Spirit of God, he left his boon companions, and founded the order of Grey-friars, who labor among the poor. He then went among the Saracen hosts, who were besieged in Egypt by the crusading Franks, and sought to convert them. Although a price was set upon every Christian's head, this missionary in his mendicant's grey robe, chanting the Twenty-third Psalm, forced his way into the Sultan's presence and declared, "I am not sent of man, but of God to show thee the way of salvation." His courage, which to the Oriental seemed the inspiration of madness, saved his life. He was dismissed even with honor, and afterward influenced the Sultan to treat the Christian captives kindly. We cannot but admire his devotion and courage, leaving all to follow Christ, to care for the poor and preach to the Moslem.

Effort to Win the Moslems by Love.

Raymundus Lullius (1236–1315) was known as the greatest missionary to the Mohammedans. He was a young Spanish noble, born in 1236. His father had served in the wars with the Saracens, and he was familiar from his childhood with the story of the Crusades. For thirty years he

had wasted his life in frivolity and sensuality. Suddenly in his round of pleasure there appeared to him a vision of the Crucified One, which left its impress and image on his soul. From that time he renounced the world. Selling all that he had, and providing for his family, he took the monk's garb and went into solitude to prepare for missionary service. One noble purpose filled his thoughts and governed all his actions. It was the desire to begin a new crusade against the Mohammedans; and not by force of arms, but by prayer and preaching, lead them to bow before the Cross of Christ. He bought an Arab slave, and during nine years studied and learned the Arabic from him.

Devises a Missionary Training System.

His first effort was to try to establish missionary training schools in connection with each convent where young men could study Arabic. He wrote treatises, expounded his plans, and petitioned kings, councils, and popes to pass a decree to found such schools and also to establish professorships of Oriental languages in universities. He, however, met with but little success.

Gives His Life to the Work.

Despairing of influencing others, he resolved to go himself. Alone and defenceless he landed in Tunis. Burning with love for Christ, he first invited the Mohammedan doctors of Tunis to a conference. The teachers of the Koran expected to silence him at once, but they were amazed at his eloquence and zeal. His life was spared at the solicitation of one of his opponents, but he was cast into prison and soon sent out of the country. He went to Naples and Rome, again appealing for aid to establish a mission to Africa; but again he failed. He then went to Africa a second time, in spite of the threat that he would

be stoned to death; and while preaching, he was rescued from a mob, thrown into prison and deported. Ministering then to the Jews, and touring through the chief cities of Europe on his mission; at seventy-eight years of age, he again crossed the Mediterranean to Africa, and there, in 1315, in his eightieth year, met death by stoning. This Spanish noble has a grand record on the scroll of missionary history. Dr. George Smith writes, "In an age of violence and faithlessness, he was the apostle of heavenly love."

Questions.

1. During the Crusades, what instance was there of wonderful missionary courage and consecration?
2. Where did he go and what was the result of his mission?
3. Who was Raymundus Lullius?
4. Give an account of his life and work.

PERIOD IV

Missions during the Reformation and until the Nineteenth Century

CHAPTER IX

EVENTS PREPARING THE WAY—WICKLIFFE—HUSS —SAVONAROLA

FROM the time of Raymond Lull, for more than two centuries, there was little or no missionary enterprise. We can, however, clearly trace a chain of events, instrumental in preparing the way for the great religious awakening of the sixteenth century. At the close of the Crusades, popes, emperors and kings were engrossed with political ambitions. The Church was also actively engaged in battling against the spread of religious views, which had been condemned as heretical.

Increasing Desire for Religious Liberty.

For a long time there had been in some parts of Europe a growing opposition to the corruptions of the Church, and the despotic power wielded by the Pope and clergy. This had given rise to religious sects known as the Waldenses and Albigenses. Their leaders claimed the right to read and explain the Scriptures in their own tongue, in disobedience to the Papal edict—that such authority was vested in the priests alone. When they persisted, persecution followed. In 1229, the *Inquisition*, a secret tribunal was established for the avowed purpose of extirpating the heresy. This terrible persecution, though scattering and nearly exterminating these sects, gave vitality to their doctrines which passed on to Wickliffe, and other reformers.

Wickliffe, 1320–1384.

Wickliffe, born in England five years after the death of Raymond Lull, has been called the "*Morning Star of the Reformation.*" He boldly preached a pure gospel, and made the first translation of the Bible into the English language. It is interesting to know that thirty years after the death of Wickliffe, (1414) a single copy of the English Bible sold for forty pounds sterling, and at the same time a decree had gone forth from the Church at Rome that all who read the Scriptures in the mother tongue should "forfeit land, cattle, life and goods, from their heirs forever." The Pope condemned Wickliffe's writings, and ordered him to be tried and imprisoned, but the University of Oxford and the king favored the reformer, and he escaped severe persecutions.

But not so *John Huss*, and his friend and follower, *Jerome of Prague*. For the crime of teaching the doctrine of Wickliffe, they were both burned at the stake, 1415–1416.

Savonarola also, the Florentine reformer and patriot-priest, who denounced the abuses of the Roman Church, suffered Martyrdom in 1498, when Luther was thirteen years of age. The earnestness and devotion of these martyrs for the truth connect them also with the movement that heralded the Reformation.

Questions.

1. How long a period elapsed after the death of Raymond Lull, when there was but little missionary enterprise?
2. After the Crusades, what engrossed the attention of emperors and popes, and how was the church engaged?
3. What gave rise to the sects of Waldenses and

Albigenses, and why were they considered heretical?

4. When was the Inquisition established, for what purpose, and with what success?
5. Give an account of Wickliffe's life and work.
6. For what crime did Huss and Jerome suffer martyrdom?
7. In what year did Savonarola suffer martyrdom, and for what cause?

CHAPTER X

TIMES OF LUTHER—MISSION TO BRAZIL AND TO THE LAPPS OF NORTHERN EUROPE

Luther (1483-1555) stands forth preëminently as the great "German Reformer" of the sixteenth century, and with him are associated *Melanchthon* and *Erasmus* in Germany, *Zwingli* in Switzerland, *Calvin* in France, and *Knox* in Scotland. The efforts of the reformers were all concentrated in one single purpose,—the purification of the Church. "The Reformation," says Dr. George Smith, "was a home mission to Christendom, that the Church might be purified, and again enlightened to preach the true gospel which Christ had given as a message to all nations." Until the Church was thus purified and enlightened it could not carry on the work of missions unitedly, and in the spirit of the Master. *Erasmus* wrote an eloquent treatise *On the Art of Preaching* and made an earnest appeal for the work of foreign missions, emphasizing the duty of preaching the gospel to heathen and Mohammedan; but the churches did not respond in active service.

Coligny's Expedition to Brazil, 1556.

The record of missionary work in this century was confined to a few individual efforts. Admiral Coligny, the intrepid leader of the Huguenots, sent missionaries chosen by Calvin, to Brazil. The expedition consisted of fourteen young

ministers from Geneva, and Coligny's dream was the establishment of a colony there as a refuge for persecuted Huguenots, a "happier France," where God might be worshipped in freedom. The missionaries labored among the colonists, and they began also to learn the language of the natives, and teach them through an interpreter. But the governor, won over by the intrigues of Rome, began to persecute the missionaries, and in ten months all were forced to return to Europe, save five, who were hurled from a precipice into the sea, by the orders of the infamous governor, Villegagnon.

Coligny tried to establish a second *Protestant colony in Florida* in 1562, but there the settlers were first thinned by famine, and then slaughtered by the Spaniards. The brave admiral himself perished in 1572 in the massacre of St. Bartholomew.

Swedish Mission to the Lapps, 1559.

Another mission was undertaken in this century by Gustavus Vasa, of Sweden. He sent missionaries to the Lapps of northern Europe, under Michael Gustavus Adolphus. Schools were opened, and Swedish books were translated into the language of the people. Their Christianity, however, has never been more than nominal.

Questions.

1. Who was the great German reformer of the sixteenth century, and who were associated with him in Germany?
2. In what other countries were three other noted reformers?
3. Why was there no active missionary work during the Reformation?
4. Who made an earnest appeal for missions and with what success?

5. What effort was made by Admiral Coligny to establish a Christian colony in Brazil, and what was the result of the enterprise?
6. What second attempt was made by him, and when and how did he die?
7. What other mission was undertaken in northern Europe?

CHAPTER XI

ROMAN CATHOLIC MISSIONS

THE Church of Rome was now stirred to activity by the religious awakening of the times, and sought to gain in new and distant worlds what she had lost in Europe by the Reformation. In 1534, the monk, *Ignatius Loyola*, *Xavier* and five others founded in Paris the "New Order of Jesus," or Society of Jesuits. It was not a Monastic body, but rather a body of fighting men, religious zealots, under a captain. Ever since that time the Jesuits have directed the policy of the court of Rome, at home and abroad, and they have been untiring in their efforts to propagate and maintain the religion of Rome in all parts of the world.

Work of Xavier.

Francis Xavier (1506-1552) was their first foreign missionary. Born in 1506, in the kingdom of Navarre, he was brought up amid Protestant surroundings, but yielding to the strong and fascinating influence of Loyola, he became a zealous monk, and afterward a devoted Jesuit priest. He was sent to India as a missionary, and landed at Goa in 1542. For ten years he labored with wonderful zeal and ardor in southern India, the Chinese Archipelago, and Japan. With bell in hand, he went through the streets, calling upon all to come and be taught the true faith. His influence was marvellous, and he won converts by the thousands. Influenced as he had

been in his youth by the religion of love, he was unselfish, and untiring in his efforts to benefit the people. But he did not preach the necessity of a change of heart. Some outward degree of conformity to the moral law, baptism, the creed, and a few prayers, was all that he required of the converts. He never mastered any of the Oriental languages, and left no abiding work behind him.

Missions in America in Sixteenth Century.

About the same time the opening up of America offered a wide field for Catholic missions. With every discovery or conquest by Spain or Portugal, Roman Catholics extended their own sway. Throughout South America, in North America from Mexico to California, and in Canada, numerous missions had been established even before the Pilgrims landed in New England. They had missions also in Africa and many countries of Asia. But they made little or no effort to raise the standard of education or Christian character, for their aim was mainly ecclesiastical and political.

Questions.

1. What stirred the Church of Rome to activity in the work of foreign missions?
2. What was the Society of Jesuits and when established?
3. Who was the first Jesuit missionary, and what was his character?
4. In what countries—how long—and with what success did he labor?
5. Where did discovery and conquest open a wide field for Roman Catholic missions?
6. Before the Pilgrims landed in New England, where had missions been established, and what was their general aim and character?

CHAPTER XII

DAWN OF PROTESTANT MISSIONS IN SEVENTEENTH CENTURY—JOHN ELIOT—BARON VON WELZ

With the opening of the seventeenth century, we see the *dawn* of modern Protestant missions. The principles of the Reformation had gradually extended throughout Germany, Denmark, England and Scotland, and the Bible was being translated into the principal languages of Europe. The English nation was now taking the lead in colonization and commerce. Edward VI. had issued instructions to navigators that "the sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery."

English Colonies.

The *Pilgrim Fathers* were the first Puritan missionaries. Within a year after the landing on Plymouth Rock (1620) one of their number was set apart to promote the conversion of the Indians. *John Eliot* (1604-1690) was the first missionary of renown. He was a distinguished student at Cambridge, England, master of the Bible in the originals, and afterward a teacher. At the age of twenty-seven, he followed the Puritans to New England, was ordained Presbyterian minister of Roxbury, and spent fifty-eight years of untiring labor and peril for the evangelization of the Indians. He translated the Bible into the Indian tongue. The first Bible printed in America was the Mohigan Bible, printed by him at Cambridge. Before his death, at the age of eighty-six, there

were 1,100 Indian converts. Other devoted missionaries among the Indians at a later period were *Thomas Mayhew* (1650) and his descendants, and the saintly *David Brainerd* (1718-1747).

The example of Eliot, and the Puritans, whose first refuge had been in Holland, gave a new impulse to the Dutch, who established a *college* at *Leyden* in 1612 for the training of missionaries, and their influence extended to the Danes and Lutherans in Germany.

Von Welz's Appeal.

From the Lutheran Church, Baron Ernst Von Welz published two pamphlets in which he urged Christians to "extend Evangelical religion," and to "form a society to promote Christianity and the conversion of heathendom." He put to the church these questions: "Is it right to keep the gospel to ourselves? Is it right that students of theology should be confined to home parishes? Is it right for Christians to spend so much on clothing, eating and drinking, and to take no thought to spread the gospel?" But his earnest appeal met with no sympathetic response. He was laughed at as a dreamer and fanatic. He was far in advance of his age. It was true that the idea was slowly gaining ground that nations should seek to civilize and Christianize their own colonies, but they were not yet prepared to take in the thought of the conversion of the whole world. How heroic that solitary man appears as he courageously summoned a sleeping church to send the gospel to the heathen, and met only with rebuff and ridicule. Finally, like Raymond Lull, he offered himself. Laying aside his title, and leaving his baronial estates, he was consecrated "an apostle to the heathen" and went to Dutch Guiana, in South America, where he found an early grave.

Dutch Colonies.

During this century the Dutch established missions in their colonies at Ceylon and the East Indies. Their missionary work was, however, closely connected with the civil power. No native could procure any work under government, nor even hold land, unless he became a Christian. As a result, there was very little abiding spiritual work, and their Christianity was merely nominal.

Questions.

1. What progress had been made early in the seventeenth century?
2. What nation took the lead in colonization and what instructions were issued by the king?
3. In what missionary work did the Pilgrim fathers engage?
4. Who was a most noted missionary to the Indians and how long did he labor among them?
5. What other devoted missionaries to the Indians at a later period?
6. What gave an impulse to the Dutch, and to what other nations did this influence extend?
7. Where was a college established for the training of missionaries?
8. Who published two pamphlets urging Christians to labor for the conversion of the heathen?
9. Were his efforts successful, and what did he finally do?
10. What missionary work was done by the Dutch?

CHAPTER XIII

DANISH MISSIONS IN THE EIGHTEENTH CENTURY—ZIEGENBALG—HANS EGEDE

EARLY in the eighteenth century, in Denmark, Dr. Lutken, one of the royal chaplains, represented to the king the duty of sending the gospel to the Hindu subjects of the Danish colony in India. The king, Fredrick IV., empowered the chaplain to look out for men of piety and ability to teach the heathen.

Ziegenbalg in India.

Bartholomew Ziegenbalg and another student from the University of Halle, were chosen, and this was called the Danish-Halle Mission. They were the first Protestant missionaries to India, arriving at Tranquebar in 1706. In order to learn the Tamil language, they sat down with the native children and wrote the letters in the sand with their fingers. They soon opened Christian schools and began to translate the catechism and New Testament, and within three years Ziegenbalg had completed a Tamil translation of the New Testament. His burning desire was to give the Bible to the people of India. His mother's dying words made a deep impression on his young heart. She left to her children as her last legacy "a great treasure," which she bade them seek in the Bible. "There," said she, "you will find it; there is not a page that I have not wet with my tears." This treasure he sought to bequeath to his con-

verts. Before his death, he finished the translation of the whole Bible. He also prepared a grammar and dictionary of the language and set up a printing press. He made preaching tours through southern India and held friendly conferences with the Brahmins. His wonderful industry, perseverance and devotion have seldom been equalled. He died of cholera at the early age of thirty-six, having accomplished more in his brief but brilliant career of twelve years than many missionaries have done in a long lifetime.

Greenland. Hans Egede.

Another Danish missionary was *Hans Egede*, sent to Greenland by the Copenhagen College in 1721. He was a Norwegian pastor and had been led to believe that the natives of Greenland were descendants of the *Norse settlers*, and he resolved to attempt their conversion. This was the first effort of the missionary spirit to go beyond the limits of national jurisdiction, for there was no Danish colony of any kind in Greenland. He tried to get a trading company formed to found a settlement in Greenland, of which he should be the chaplain. Innumerable difficulties stood in the way, but at last he surmounted them all. The company was formed with the approval and support of the king, and Hans Egede, with his wife and four children, sailed for Greenland.

He was disappointed to find that the natives were *Eskimo* and not Norsemen, but he and his brave wife courageously began their work. They gained the confidence of the people and learned their language, but they had many discouragements, and endured severe hardships in that frozen climate. At last a terrible scourge of smallpox broke out. The missionary and his wife labored incessantly to relieve the sick and care for the dying, but the strain proved too great for the

latter. When his wife, who had so cheerfully endured privations and had been his support and comfort in trials, was taken away, Hans Egede felt himself a broken man, physically unfit for the work, and he returned to Europe, but not until some devoted Moravian missionaries arrived to take up his work.

Questions.

1. What led to the establishment of the Danish-Halle Mission?
2. Who were the first Protestant missionaries to India?
3. What deep and lasting influence was early exerted upon Ziegebalg?
4. Give some account of his work in India, and early death.
5. Who was a noted Danish missionary to Greenland?
6. What induced him to go? Was there a Danish colony to Christianize?
7. Tell the story of his severe hardships and trials.

CHAPTER XIV

FOUNDING OF THE MORAVIAN BROTHERHOOD—ZINZENDORF

THE great missionary event of the eighteenth century, was the founding of the Moravian Community or Brotherhood, which became the pioneer church in missions. *Count Von Zinzendorf* (1700–1760) is called the great Moravian apostle. His connection with the Moravians, viewed from a human standpoint, was accidental; yet we can clearly trace the wonderful leading of God in his history.

Zinzendorf's Early Life.

His early training and education remarkably fitted him for the work which was providentially brought to his very door. His grandfather was an Austrian noble, who for conscience sake, had given up all his estates. From his grandmother and aunt he received such a holy training that at the age of four years, he made this covenant with Christ: "Be Thou mine dear Saviour and I will be Thine." In his childish simplicity, he used to write letters to Jesus and toss them out of the castle window, confident that He would find and read them. The devoted men at the head of the Pietist movement, *Spencer* and *Francke* were his spiritual fathers. The *Pietists* were *German Lutherans*, who, like the Puritans, protested against a religion of forms, and lived a simple life of faith and prayer. The university at Halle was under their direction and influence,

and Zinzendorf at ten years of age was a pupil of *Francke* at Halle. Foremost in his studies, he was also an active Christian, forming his fellow-students in the "Order of the Grain of Mustard Seed," which pledged them to seek the conversion of others. When later he was sent abroad to travel, all the seductions of Paris and other large cities failed to draw away his heart from Christ. He married the sister of a young count, and the two covenanted to cast aside all ideas of rank, and be ready to go and preach the gospel to the heathen. When they returned from their wedding tour, they found a few persecuted Moravian exiles seeking a temporary refuge and shelter on their estates. Zinzendorf welcomed them warmly, inviting them to cut wood from his forests and build there, and aiding them in every way.

Herrnhut Founded, 1722.

They were joined by other Godly refugees and founded the village of Herrnhut. Count Zinzendorf regarded this as a parish providentially destined for him. He cast in his lot with them and became their leader. All were trained to service, and to work for the common good and for the redemption of souls. They had few wants, frugal habits, and readiness for self-sacrifice. In ten years the little band of eleven exiles had increased to a community of six hundred, and the count became their bishop and "advocate."

First Moravian Missions, 1732.

When at Copenhagen he saw two Eskimos, who had been baptized by Hans Egede, and he was saddened by the news that the mission must be given up. On his return his people also became deeply interested in his account, and two of them at once volunteered to go to Greenland and take up the work of Hans Egede. About the same time, two others went as missionaries to the West

Indies to labor among the negroes, and in a few years there were also missions in America and Africa. The spirit of the great leader dominated all. He gave his property to the work, and he became a guide and director of the most self-denying service missions have ever known. There is scarcely a country where the Moravians have not made an attempt to gain a foothold, and it is the marvel and admiration of the Church at the present day, that a body weak in numbers, education, and wealth, should accomplish so great a work.

Questions.

1. What was the great missionary event of the eighteenth century?
2. Who was the great Moravian apostle, and what were the circumstances of his early training?
3. Who were the Pietists? What men were at their head and what university was under their influence?
4. Give the story of the founding of Herrnhut.
5. In ten years, how large was the community, and how were they trained?
6. What were the first missions taken up by the Moravians, and what is the character and extent of their missions at the present time?

CHAPTER XV

SCHWARTZ, THE GREAT GERMAN MISSIONARY

ANOTHER missionary contemporary with Zinzendorf was *Christian Schwartz* (1726–1798), who gave nearly half a century of consecrated service to the work of missions in India. He was dedicated in infancy to the service of God, his dying mother leaving a solemn charge to her husband that he should be trained for the Christian ministry. His father endeavored to fulfill this dying commission, but while still a youth at school, he was led for a time into temptation and dissipation, until it seemed as though his mother's prayers would be unanswered. But in the Providence of God, he came under the influence of the earnest Christian, *Francke*. He visited his orphan schools and became greatly interested in them, and was finally induced to study at the university at Halle; and to the teaching and loving influence of *Francke*, can be traced very largely the saintly life and character of the great German missionary. With great aptitude for languages, he studied Tamil, that he might assist in superintending a new edition of the Tamil Bible to be printed at Halle. *Francke*, who knew his remarkable fitness for the missionary work, his sincere consecration, and his knowledge of the Tamil language, urged him to go to India. He consented, and in his twenty-fourth year, he was sent as a missionary to India, in 1750, under the *Danish-Halle Mission*, the East India Company giving him a free passage in one of their vessels.

Work and Influence in India.

He went first to Tranquebar, where Zeigenbalg had labored, and then to Trichinopoli and Tanjore. On his way to India, he learned the English language and was able to preach in it on his arrival. In four months, he could preach in Tamil with as much fluency as in his native German. He then learned Persian, Portuguese and Hindustani, that he might reach the Mohammedans and mixed races. With great energy and unselfishness, he gave himself early and late to the work of preaching the gospel, and soon many native churches were formed. When he was forty years of age, he was chosen chaplain of the English garrison of Trichinopoli, but he would not allow his English preaching to hinder his greater work among the natives. His influence as a man of God was such that both friends and foes looked upon him with the deepest reverence. In time of war, when the English wished to treat with the *Mohammedan Hyder Ali*, that tyrant refused to treat with any ambassador except Schwartz. "Send me the Christian missionary," he said; "he will not deceive me." His orders were, "Let the venerable Father Schwartz pass unmolested." Schwartz met the cruel despot and was received with the greatest respect. The last years of his life were spent in Tanjore, where he built an orphan asylum, and where he died in 1798, surrounded by his orphan children.

Memorial Church in Tanjore.

The *Rajah of Tanjore Serfojee*, who had been his pupil, was chief mourner. At his own expense, he built a memorial church in the fort at Tanjore, in which was placed a superb marble monument by Flaxman. He also wrote the following epitaph, which is the first English verse known to have been written by a native.

"Firm wast thou, humble and wise,
Honest and pure, free from disguise;
Father of orphans, the widow's support;
Comfort in sorrow of every sort.
To the benighted, dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me,
May I, my Father, be worthy of thee,
Wisheth and prayeth thy Sarabojee."

Questions.

1. What noted German missionary labored nearly half a century in India?
2. Give some account of his early life; also, how, and by whom was he influenced to become a missionary?
3. By what society was he sent, and where did he first labor in India?
4. How many languages did he master?
5. What office did he hold in Trichinopoli, and what service did he render to the English government?
6. Where, and in what work were the latter years of his life spent?
7. How was his memory honored by one of the Hindu rulers?

PERIOD V

Modern Missions During the Nineteenth Century

CHAPTER XVI

AWAKENING OF PROTESTANT CHURCHES AND FOUNDING OF FIRST SOCIETIES

THE nineteenth century marks a new era in the history of missions, and we can trace the wonderful working of divine power in the progress of foreign missions. *The churches*, especially throughout *England* and *America*, were awakened to a sense of their duty to send the gospel throughout the world, in obedience to the Saviour's last command; and this new impulse, as in the apostolic age, had its *origin in earnest, persevering prayer*. The way had been gradually prepared for this grand forward movement, in the latter part of the eighteenth century. There had been repeated calls for united prayer for a special outpouring of the Spirit, and for the spread of the gospel, and this met with a response from many churches in both England and America.

Wesley and Whitfield, 1735–1770.

The preaching of Wesley and Whitfield had awakened new spiritual life. Some of the most beautiful missionary hymns—"Jesus Shall Reign Where'er the Sun," "O'er the Gloomy Hills of Darkness," and "Arm of the Lord, Awake, Awake," were written at this period. The record of the devoted lives of *Eliot*, *Brainerd*, and others, left its impress on the churches. One of *Jonathan Edward's* writings, entitled "Humble Efforts to Promote a Union of God's People in Extraordinary Prayer for the Revival of Religion," fell into the hands of *William Carey*, who was preëminently a man of prayer.

Carey's Prayful Influence.

Deeply impressed with the earnest appeal, he sought to emphasize the duty of prayer, for the conversion of the world; and that one idea took possession of his soul. For ten years, whether working at his shoemaker's bench, with a map of the world spread out before him, or teaching, and preparing his village sermons, he was ever pondering, praying and urging upon others the duty of sending the gospel to the heathen. In 1792, he published his "Enquiry into the Obligations of Christians to Use Means for the Conversion of the World." In the same year, he preached a sermon from Is. liv. 2, 3, in which the two mottoes, "Expect great things from God," "Attempt great things for God," were made prominent.

Organization of Missionary Societies.

That sermon was most remarkable for its pathos and convincing power, and, in the providence of God, was the means of the formation of the Baptist Missionary Society, in 1792; the first foreign missionary society formed in England, to take up the distinctive work of preaching the gospel to the heathen. It is true the Gospel Propagation Society was incorporated by royal charter in 1701 for the religious instruction of the queen's subjects beyond the seas, but no mention was made of the heathen. A few years after, the London Missionary Society, the Church Missionary Society, and others were formed.

In *America* also, through the influence of *Samuel Mills*, a few students from Williams College, entered into a compact to consecrate themselves to missionary work. Their first meeting for prayer is memorable as the "Haystack Meeting," and the result was the formation of the American Board of Commissioners for Foreign Missions, in 1810. Other societies were speedily

formed. The missionary impulse was no longer limited to Puritans and Moravians, but the Protestant churches everywhere throughout England, Scotland and America, were aroused to pray and labor for the spread of the gospel.

Bible and *Tract societies* were also organized, which were of incalculable benefit in providing means for printing the Bible in foreign languages, and scattering broadcast the Word of Life. Each denomination or society sent out its own missionaries, and the churches eagerly awaited tidings from the mission fields. There was often at first opposition to the gospel message, and many of the missionaries were called to endure sore trials, persecutions, and even martyrdom; but the gospel triumphed. New workers pressed in to fill up the ranks, and the work went steadily on. And now, in the closing years of the century, as we review the wonderful progress that has been made, truly the church can exclaim, with devout thanksgiving, "What hath God wrought!"

The progress of missions in different countries during this century will now be briefly traced.

Questions.

1. To what can be traced the wonderful awakening of the nineteenth century?
2. Whose preaching and the record of whose devoted lives exerted great influence at that time?
3. Whose writings made a deep impression upon Carey, and what society was formed as a result of his efforts?
4. What other societies were soon formed in England and in America?
5. How did the Bible and Tract Societies aid in the work?
6. How did the work progress?

CHAPTER XVII

INDIA

COUNTRY, PEOPLE AND RELIGIONS

INDIA is said to be "the chief bulwark in the Kingdom of Darkness," and its evangelization "the most stupendous enterprise the Church of God has ever undertaken." A few words first as to the physical and political features of that vast country,—the people and their religion, may be helpful to the student of missions.

Country. Extent and Climate.

India, which was formerly called Hindustan, *now* includes Burmah and Ceylon, and extends 1,900 miles from Afghanistan on the west, to Siam on the east, and nearly the same distance north and south, from the Himalaya mountains to Cape Comorin. It is equal in size to all Europe, with the exception of Russia. The natural divisions are the mountainous Himalaya regions in the north, the Ganges basin, including the valleys of the Indus and other rivers, and the great southern plateau, called the Deccan, bordered with mountain ranges. It includes every variety of soil and climate. Waste tracts, where rain is almost unknown, and other places on the western coast where the rainfall is prodigious, also extremes of Arctic cold in the mountain regions, and torrid heat on the plains; but the greater portion of the country lies within the tropics and is exceedingly hot.

People.

The population of India is great, beyond conception, being almost 300,000,000, or one-fifth of the human race. They do not form a *single nation* or speak *one language*, but comprise a *number* of races, languages and religions, as distinct as are the different nations of Europe. More than two hundred languages and dialects are spoken, between the Himalayas and Cape Comorin.

The true *Hindus* or *Brahmins*, originally settled in the north. They formerly spoke Sanscrit, and were of the Indo-European, or *Aryan stock*, to which we belong. Their ancestors migrated from the central table-lands of Asia, some of them into Persia and India, while others went westward to Greece, Rome and other European lands. The Brahmins are a proud, intellectual race; in appearance they are well formed, with regular features, and fairer complexions than other natives of India.

The *Mohammedans* are a very numerous class, found scattered throughout India, but settled chiefly in the northern and central provinces, where the great Mogul emperors reigned for centuries. They are an independent, fanatical people, impatient of English control.

In the Deccan, or western and southern India, we find the warlike *Mahrattas*, and the Dravidian races of *Telugus*, *Tamils*, *Canarese*, etc. There are numerous hill tribes also, all differing in physiognomy, language and religion.

Religions.

Hinduism and *Mohammedanism* are *now* the two most widely prevailing religions of India. The earliest sacred books, or Vedas, of the Hindus, date back before all tradition from the time of Noah, had been lost and they contained in the

main, true ideas of God, of man, of sin, and of sacrifice. But as the centuries rolled on, and the Aryans mingled with idolatrous tribes, and conquered them, they became a haughty, ruling, priestly class, and their religion grew more and more corrupt. Instead of worshipping One great Creator, as manifested in the powers of nature,—*fire*, *light*, etc., they devised the Hindu triad *Brahma*, *Vishnu*, and *Siva;* Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer, with innumerable incarnations, and absurd representations of those gods, numbering even millions. The people were taught to fear the powerful, cruel gods, who ruled supreme over disease and death, and to avert their wrath, or gain their favor, costly offerings were made to the crafty priests, and acts of self-torture were enjoined as pleasing to the gods. Cruel customs were thus gradually introduced as acts of religious devotion, such as the infamous *worship of Juggernaut—infanticide*, *suttee*, or the burning of widows, and even various forms of *human sacrifice*. The transmigration of souls, or the passing of the soul after death into another body, was also taught.

Caste.

The great system of *Caste* was also incorporated into their religion by the *Brahmins*. They professed to have originally sprung from the head of Brahma the Creator, the *warrior* caste from his shoulders; *farmers* from his breast or loins; and the *Sudras* or servile class of laborers, carpenters, weavers, etc., from his feet. Besides these four castes, there is a very large class called *pariahs*, or people of no caste. They are the conquered aborigines, and are held by the Brahmins in the greatest abhorrence. These castes have many subdivisions, and the rules and restrictions are most tyrannical. The system is

deeply rooted in the Hindu nature and holds in an iron grasp all ranks and classes of Hindu society. To lose caste is considered a far greater calamity than death. These gigantic systems of caste and idolatry are the outcome of thousands of years of legislation by the Brahmins, and Hinduism, as thus developed, is the most tyrannical and debasing form of religion in existence.

Rise and Decline of Buddhism.

Buddhism, which spread over India between four and five hundred years before Christ, was an attempt to reform Brahminism, or Hinduism. *Gautama Sakya Muni*, known as *Buddha*, was born at Benares, India, in the year 556 B. C. His father was king of an Aryan tribe, belonging to the Warrior Caste, and he was educated by the Brahmins. Saddened by the sight of disease and death everywhere around him, he retired to the forest for religious study, remaining there six years, until wasted to a shadow. At last he announced that he had found a remedy for the miseries of life. It was to be obtained by kindness, self-control, and indifference to all bodily surroundings. If one could thus escape from self, and be lost in contemplation, he would not be doomed to exist in another birth, nor suffer punishment, but would pass into a state of freedom from all pain and miseries of existence called "*Nirvana*" which meant unconsciousness, if not annihilation. As these doctrines were preached, the new faith spread over all India, and in the year 200 B. C. it became the prevailing religion.

Then commenced *a fierce contest between the Brahmins* and the *followers of Buddha*, which continued for centuries and ended in the complete triumph of Brahminism. During the struggle some of the Buddhist doctrines were embodied in

the Brahminic faith. Animal sacrifices were abolished, and by exciting ceremonies popular interest was aroused, and from the year 600 A. D., *modern Hinduism* has been firmly established and scarcely any Buddhists are left in what was the original country of India. In Burmah and Ceylon, however, Buddhism still exists in a corrupt form.

Questions.

1. What does India now include, and what is its extent?
2. What are its natural divisions, and what its diversities of soil and climate?
3. What is the population, and how many different languages are spoken?
4. Where did the Brahmins originally settle, and to what great family do they belong?
5. Where are the Mohammedans found, and what is their character?
6. What races are found in southern India?
7. What are the two prevailing religions in India?
8. How old are the *Vedas* or sacred books of the Hindus, and what at first did they teach?
9. What change gradually took place; what gods did they worship, and what cruel customs were introduced as acts of religious worship?
10. Describe the system of caste.
11. Give some account of the rise and decline of Buddhism, its founder and its doctrines?

CHAPTER XVIII

INDIA

HISTORY AND GOVERNMENT

ALTHOUGH India is of great antiquity, it was scarcely known to the civilized world until *Alexander the Great* invaded it, entering the Punjab by the way of Persia in 327, B. C.

History.

For centuries before that date, and ever since, invasion and conquest have been the lot of nearly every generation in India. There were inroads by Bactrians and Scythians and successive Mohammedan invasions, by Tartars and Afghans, and later, about 1500, A. D., Mohammedan Mogul emperors reigned in great magnificence in Delhi for more than two centuries. Soon after the discovery of America, Vasco de Gama, a Portuguese mariner, discovered the *new route to India*, around the Cape of Good Hope in 1497. This opened the way for other European nations, the Danes, Dutch, French and English, to establish trading settlements, and each power gradually gained some territory in India.

East India Company.

The East India Company was formed in 1600. It was a company of merchants of London, who received their charter from Queen Elizabeth for the purpose of trading with the East Indies. They established trading-places at Bombay, Calcutta, Madras, with forts and a few troops for their protection. Gradually their clerks and agents were changed into officials, and assumed civil authority.

In the eighteenth century, after various conflicts with native rulers and other powers, especially the French, the British rule became firmly established.

It was the *policy* of the East India Company to avoid interference with the religious customs and prejudices of the natives, and to discourage all attempts to teach and preach the gospel. It was on this ground that they opposed all missionary effort in the beginning of the nineteenth century. When the charter of the company was renewed in 1813, a clause was added, making it a "duty to promote in India the introduction of knowledge and of religious and moral improvement." Within a few years there was a marked improvement in government policy. Although the greatest liberty consistent with order was allowed to all faiths, yet gradually many cruel Hindu customs, as suttee, offering human sacrifices, and infanticide, were forbidden by law.

Present Government.

After the terrible Sepoy mutiny of 1857, many political changes took place. The East India Company was abolished, and in 1858 *Queen Victoria* was proclaimed "*Empress of India.*" Many native states and territories have, from time to time, been annexed to the British possessions.[1] The vast empire is now composed of *twelve British provinces* and a large number of *native states*. Each of these provinces has its own governor, but all are under the authority of the *governor-general* or *viceroy*, who is appointed by the queen. He holds his court or government at Calcutta during the cool season, and in the summer at Simla, on the Himalayas, 7,000 feet above the level of the sea. The provinces of Madras and Bombay retain the old name of "presidency," and their governors are also appointed by the

[1] The Indian Empire, Sir W. Hunter.

queen. The governors of the other provinces are chosen for their merit from the civil service, being nominated by the viceroy, subject to the approval of the home government. The native states are governed by native princes under the advice of a "British resident." They possess revenues and armies of their own, but they all acknowledge "subordinate dependence" to the British government.

India owes most of its present growth and prosperity to wise and firm English rule. Large sums of money are yearly expended in the cause of education. Religious freedom is pledged to all, but Christianity is recognized as the religion of government, and protection and assistance is given to missionaries.

Questions.

1. What do we know of the early history of India?
2. What opened the way for European nations to enter and trade with India?
3. When was the East India Company formed, and how was its rule established in India?
4. What was the early policy of the company in regard to religious customs, and what change was effected later?
5. When was the East India Company abolished, and who is the acknowledged ruler?
6. How is the government administered?

CHAPTER XIX

INDIA

ENGLISH MISSIONARIES—CAREY, DUFF AND OTHERS

THE first English missionary to India at the ushering in of the nineteenth century was *William Carey*.

Carey's Early Life.

He was born in 1761, in the Northamptonshire village of Paulsbury. His father was a schoolmaster in straightened circumstances, and Carey was apprenticed to a shoemaker when fourteen years of age. His desire for knowledge was so great that, with plodding perseverance, and especial aptitude for languages, he mastered Latin, Greek, Hebrew, French and Dutch, while at his daily toil before he became of age. Also under the influence of a favorite uncle, who was a gardener, he gained a knowledge of plants and birds, and thus he was fitted in after years to become an agricultural improver and botanist in Bengal. At eighteen years of age he became converted and joined the Baptists. The reading of Cook's Voyages deeply impressed him with the misery and degradation of heathen lands, and from that time "the conversion of the heathen" became the ruling desire and aim of his life. He was ordained and settled at Moulton and afterward at Leicester, and ever with increasing fervor, in public and in private, he urged the necessity of united effort and prayer for the world's evangelization. At last, in spite of indifference, and even ridicule, by his wonderful energy of will, and his consecrated efforts and

prayers, he so influenced his brother ministers that twelve of their number met in a private parlor and organized the Baptist Missionary Society. The amount at first contributed for the work was about £13.

First Six Years in India.

The next year, in 1793, Carey was sent as their first missionary to *India*. He and his family took passage in a Danish vessel (the East India Company having refused him a passage in any of their ships) and landed in Calcutta in November, 1793. Once started in a station, he adopted the Moravian Brotherhood idea of self-support and missionary work, and accordingly wrote to his society that he would require no more money from them, and thus they could send missionaries to other lands. But before he could secure any permanent employment in that foreign tropical country, he and his family were reduced to the greatest want. After several months of hardship, in the attempt to labor with his hands, and preach at the same time, he at last succeeded in obtaining a situation as superintendent of an indigo factory. His knowledge of plants in his early days made him successful as an indigo manufacturer. He held that position for six years, and in addition to his daily duties, he mastered the Bengali and Sanscrit languages; wrote a grammar in Bengali and translated the New Testament into that language. He also set up a printing press, and planned new missions, meanwhile going about on foot to the villages, preaching the word.

Serampore Mission, 1800.

Through his appeals for more missionaries, *Marshman* and *Ward* were sent out and he joined them at *Serampore*, a settlement under the protection of the Danish Government, in the year 1800.

The three missionaries purchased and enlarged a house and grounds, to be at once home, church, and press. Mr. and Mrs. Marshman opened a boarding-school for children of Europeans and Eurasians, or those of mixed white and native blood, which yielded quite an income for the mission. Mr. Ward superintended the press, and Carey, with the help of native assistants, went on with the work of translating the Scriptures, establishing vernacular schools for native children, and a college for higher education. A few years later, *Carey* was appointed "*Professor of Sanscrit and other Oriental languages*" in the Calcutta College[1] of Fort William, by Lord Wellesley, the governor-general, on a salary of $3,000 a year. The three families lived together very simply, dining at a common table, at an expense of about $500 a year, while all other funds unitedly raised by them were devoted to carrying on and extending the work of the mission.

Secret of the Wonderful Success.

These three missionary heroes entered into a *covenant* or *agreement* as to the great principles, which were to govern them in their missionary work, to which they faithfully adhered. A few extracts from this will give us the key to their wonderful devotion and success. "It is absolutely necessary," they wrote, "that we set an infinite value upon immortal souls,"—"That we be constant in prayer and the cultivation of personal religion,"—"That we watch all opportunities for doing good,"—"That we keep to the example of Paul, and make the great subject of our preach-

[1] This college, established by Lord Wellesley, was an institution where young English civilians, on their arrival in the country, could study the languages of India, history and political economy. Lord Wellesley was also the founder of the Indian Civil Service.

ing *Christ the Crucified*,"—"That we labor with all our might in translating the Scriptures into the language of India,"—"That we give ourselves up unreservedly to this glorious cause,—let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own,—let us sanctify them all to God and His cause." With *such* a *spirit* of *consecration*, we need not wonder at the marvellous results of the *Serampore* Mission in the first third of the nineteenth century; a mission which became at once a model and stimulus to many other early missions.

Review of Work.

Some of the results were the translation and printing of the Bible, in whole or in part, into forty different languages and dialects, in India and Central Asia; the establishment and maintenance of thirty different mission stations; a vernacular newspaper, printed in Bengali; the first savings bank formed; also a society for the improvement of native agriculture; a medical mission, native schools, and a college established; and hundreds of natives gathered into Christian churches.

During the first few years of Carey's life in India he enjoyed a correspondence with the devoted *Schwartz*, who was passing the last years of missionary service in Tanjore; and when in turn, Carey reached his three-score years and ten, he was permitted to welcome *Dr. Duff*, the great apostle of Christian education in India. Carey died in 1834, at the age of seventy-three, after forty-one years spent in India without a break. He was buried, as were also his associates, Marshman and Ward, in a spot selected by themselves, for the burial of native Christians. Dr. Smith writes, "In the whole history of missions, we know of no chapter so grand as this of *Serampore*,

whether we look at the *personnel* or the relation of the mission to what went before, and to what has sprung from the labors of the first English missionary."

Henry Martyn, 1781–1812.

Another missionary contemporary with Carey, was the saintly Henry Martyn. The perusal of the life of Brainerd, and the devotion of Carey fired his missionary zeal, and he offered his services to the Church Missionary Society. Ultimately, however, he went to India as chaplain in 1806, feeling that in that position he would be free to engage in missionary labors without opposition from the East India Company. Besides attending to his duties as chaplain at Dinapore and Cawnpore, he preached to the natives in Hindustani, in which he soon became fluent, and translated the New Testament into that language. With rare talent for acquiring languages, he studied Persian, Sanscrit, and Arabic. When his health failed, he left India for Persia, where he completed a translation of the New Testament into Persian. Shattered in health, he started then to return to England, and commenced the long journey to Constantinople, but he died on the way at Tocat, among strangers, at the early age of thirty-one.

Reginald Heber, 1783–1826.

The name of Bishop Heber is closely associated with the missionary work in India. He was consecrated bishop of Calcutta in 1823, and was known and honored not only on account of his earnest efforts in the cause of missions, and education in India, but also as the author of many beautiful hymns, especially the grand missionary hymn—"From Greenland's Icy Mountains." His arduous labors were suddenly terminated by death in 1826, in the forty-third year of his age. When

on a tour through southern India, he was drowned, while bathing in a swimming tank in Trichinopoli, either from a sudden attack of cramps or apoplexy.

Alexander Duff, 1806-1878.

Alexander Duff, who went to Calcutta in 1830, was the first missionary to India from the Church of Scotland. He was the great pioneer of higher education among the Brahmins. His aim was to introduce religious truth, and also the science and learning of the West, through the medium of the *English* language. He opened a college for teaching English, and, in spite of much opposition, in a few years it was a great success, and led to the development of English education by the government. The college soon numbered 700 pupils. Duff was an orator, as well as organizer and educator. He made a tour in the United States in 1854, and great enthusiasm was awakened by his fervent appeals for missions.

Scotch and English Missions.

Soon several successful and growing missions were established by the *churches of Scotland* in different parts of India, though their efforts were mainly confined to the three presidency seats, Calcutta, Bombay and Madras.

The English churches, working through the Church Missionary, Gospel Propagation, London Missionary, Wesleyan and other societies, early established most prosperous missions throughout India, the most widely known and most successful being those in the *Tinnevelly* and *Travancore* districts of southern India.

Questions.

1. Who was the first English missionary to India in this century, and what was his early history?

2. By what society was he sent? When did he reach Calcutta, and what were some of the trials and results of six years' work?
3. When he made an appeal for more missionaries, who joined him? Where was the mission located, and how was the work divided?
4. What position did he hold a few years later?
5. Give an account of their self-sacrificing lives, and the covenant they made together.
6. What were some of the results of forty-one years of work, and where were the missionaries buried?
7. Who was another missionary contemporary with Carey in India? Give a short account of his life.
8. What English bishop was prominent in the cause of missions and education in India?
9. Who was Alexander Duff, and what was his great work?
10. Where were Scottish missions mainly centred, and where were early successful English missions located?

CHAPTER XX

INDIA

AMERICAN MISSIONS

From America, the first foreign missionaries were sent to India under the American board in 1812. The example of Carey, and the formation of missionary societies, in England, gave an impulse to the cause of missions in New England. Largely through the influence of Samuel J. Mills (who had been consecrated to the cause of missions by a praying mother), and a few of his fellow-students, the American board was formed in 1810.

Pioneer Missionaries.

Two years after Messrs. *Nott, Hall, Newell, Judson,* and *Rice* sailed for India and landed in Calcutta. The East India Company (which from selfish and political motives, discountenanced all missionary effort among the Hindus), refused to allow them to remain in Calcutta. Hall and Nott managed to secure a passage to Bombay; arriving there, they again met with opposition from the company, but appealing to the governor of Bombay, they were allowed, through his influence, to remain. When driven from Calcutta, Newell and his wife took passage (as a temporary refuge) to the isle of France. On that island, the young, devoted *Harriet Newell,* ended her short missionary life, and the sorrowing husband soon after joined his associates, Hall and Nott, in Bombay.

Marathi Mission, 1813.

These three missionaries were the pioneers of the *Marathi Mission,* which is situated on the

western coast of India, with Bombay as a grand centre, and reaching *now* inland as far as Ahmednager and Sholapur, embracing a population of between three and four millions. Other missionaries soon joined them, and among the earlier ones were the honored names of *Balantine*, *Hume*, *Bissell*, *Fairbank* and *Harding*. Rev. Mr. Harding is the only one living, he having given forty years of faithful service to the mission. Many children of those early missionaries are with others now carrying on the work of their parents, with most encouraging results.

Baptist Mission in Burmah, 1813.

Two of the pioneer missionaries of the American board, *Dr. Judson*, and *Mr. Rice*, embraced the views of the Baptists on their voyage out, and in the Providence of God, were directed to Burmah. This led to the formation of the "American Baptist Missionary Union," in 1814. Dr. Judson labored in Burmah nearly forty years, enduring trials, persecutions and imprisonment with great heroism. He translated the Bible into Burmese and compiled a Burmese dictionary; and he was permitted to see thousands of Karens gathered into Christian Churches. *George Dana Boardman* was also a most successful missionary among the Karens, commencing his work at Tavoy, in 1827.

Ceylon Mission, 1815.

In October, 1815, four missionaries of the American board, Messrs. *Poor*, *Meigs*, *Richards* and *Warren* sailed from Boston to Ceylon. They arrived, after a five months' voyage and established a mission in Jaffna on the northern part of the island of Ceylon. They were joined in 1820 by *Rev. Myron Winslow*, and *Dr. John Scudder*, who sailed from Boston, under the American board in 1819. Dr. Scudder went out as a mis-

sionary physician. He was providentially led to give up his medical practice in New York City and go to India. While visiting a patient, he took up in the ante-room, a tract entitled "The Conversion of the World; or the Claims of Six Hundred Millions, and the Duty of the Churches Respecting Them." His thoughts were turned at once to his personal duty to the heathen, and as he was an earnest Christian, he decided to give his life to missionary work. He promptly offered himself to the board; received licensure by the Classis of New York and sailed for India the same year. He was ordained in Ceylon and engaged most earnestly in envangelistic and medical work. Other missionaries early connected with the Ceylon Mission were Messrs. *Hoisington*, *Spaulding*, *Green*, *Howland*, *Hastings* and *Miss Eliza Agnew*, who spent a long life in charge of the girls' boarding-school at Oodooville. Ceylon, which formerly belonged to the Dutch, came under British rule in 1815. Its nearness to the continent, and the fact that the Tamil language spoken in southern India was also the language of northern Ceylon, formed a bond of union between missionaries on the mainland and the island, and Ceylon missionaries became in time the founders of two important missions in southern India.

Madura Mission, 1834.

The large and celebrated city of Madura, with its far-famed heathen temple was a point of great interest to travellers in southern India. The Ceylon missionaries were impressed with a sense of its importance as a mission station, and felt a great desire to preach the gospel in that stronghold of idolatry. Accordingly in 1834, *Rev. H. Hoisington* and *Mr. Todd*, removed to Madura and commenced a mission there, and *Dr. Poor* joined them the following year. Their efforts

were at first confined to street preaching, and establishing schools in the city of Madura; but as other missionaries joined them, new stations were opened, churches were established and a most successful work was carried on. Messrs. *Tracy, Rendell, Herrick, Taylor, Capron, Chandler* and *Noyes* were some of the earlier missionaries, who devoted their lives to the work, and (with one exception) died on the mission field.

Madras Mission, 1836.

In 1836, *Rev. Myron Winslow* and *Dr. John Scudder* were transferred from the Ceylon Mission to Madras, in order that they might inaugurate the important work of printing the Scriptures and tracts in Tamil, at the expense of the Bible and Tract Societies. The first year six million pages were printed. *Mr. Hunt,* who joined the mission later, superintended the press, Dr. Winslow assisted in Tamil revision of the Bible, and was the author of a comprehensive Tamil and English dictionary, containing 67,000 words, upon which he labored four hours a day for thirty years. Dr. Scudder was occupied with medical work and evangelistic tours, preaching in nearly all the large towns of southern India, and distributing tracts and Scripture portions.

Arcot Mission, 1815.

He was joined by his son, Rev. H. M. Scudder in 1844, and as a result of one of their extended tours, a new field of labor was selected in the district of Arcot, about seventy miles inland from Madras, and in 1851, *Dr. H. M. Scudder* was appointed to *Arcot.* Two other brothers, Rev. Joseph Scudder, and Rev. W. W. Scudder, soon joined him, and thus the Arcot Mission was established. In 1853, three stations, Vellore, Chittoor, and Arni were occupied. In 1854,

failing health compelled Dr. John Scudder to take a voyage to the Cape of Good Hope, where he suddenly died in the sixty-second year of his age. Dr. Winslow also, ten years later, in 1864, when returning to America in broken health, died on the way, at the Cape of Good Hope, at the age of seventy-five years. Soon after Mr. Hunt, the only remaining missionary returned in failing health to America, and the American Board then decided to withdraw from Madras. The Arcot Mission, established as an offshoot of the Madras Mission, continued to grow steadily. The Reformed Church, with which Dr. Scudder was connected, had from the first, worked in unison with the American board, but in 1857, an amicable separation was effected, and from that time, the Reformed Church has assumed the support of the Arcot Mission, as well as other missions in China and Japan.

Dr. Chamberlain joined the mission in 1859, and the field was enlarged to take in the Telugu work in the adjoining Cuddapah District. Dr. Chamberlain and his sons are still laboring successfully in the Telugu portion of the mission, while members of the Scudder family in the second and third generation, Rev. J. H. Wyckoff, and others, are carrying on the work in the Tamil field.

Telugu Baptist Mission, 1836.

One of the most remarkable successes in the history of missions, is that of the American Baptist Mission to the Telugus, in the vicinity of Ongole and Nellore. It was commenced in 1836, but its progress was for many years so slow and discouraging, that it was called the "Lone Star Mission." A change came, however, about the time of the severe famine in 1876–77. *Dr. Clough,* who joined the mission ten years before,

seemed providentially raised up to bring about this wonderful success. He had been educated as a civil engineer, but entered the ministry later. During those sad years of famine, when the missionaries exerted themselves to the utmost to relieve the suffering and dying, Dr. Clough resolved to try to secure a contract from the government to complete an important canal, and thus obtain food and wages for starving thousands. He was successful; and he and his helpers most earnestly and systematically improved the opportunity of telling the gospel story to great gangs of workmen, who were thus rescued from starvation. As a result, the people in great numbers began to embrace Christianity. When the work was finished, and the sincerity of the people had been tested, 9,606 natives were baptized by Dr. Clough between June and September, 1878. The work has since gone steadily on, though not on so large a scale as at first, and the church thus formed is the largest in the world.

Presbyterian Mission, 1834.

Still farther north we find the large and successful Presbyterian mission, commenced in 1834, and connected then with the American Board of Foreign Missions. In 1870, however, they became a separate and independent mission. Many of the stations of the Presbyterian Mission, Lahore, Futtegurh, Agra, and others, were in the immediate vicinity of the terrible Sepoy mutiny, of 1857. Four of the missionaries and their wives, Rev. Messrs. Freeman, Campbell, Johnson, and McMullin, and two children of Mr. and Mrs. Campbell, were victims of the treachery and cruelty of Nana Sahib, and perished in the massacre of Cawnpore. It was the year after those sad experiences, that from *Lodiana*, one of the central stations of that mission, the call to prayer

for the world's conversion was sent abroad throughout Christendom. Ever since, early in January, the "Week of Prayer" has been universally observed.

Methodist Mission, 1856.

The Methodists have also a most prosperous mission in the northwest provinces, with Bareilly as a centre. The name of *Dr. William Butler*, who wrote the "Land of the Veda," was early connected with that mission and of late years, *Bishop Thoburn*, has had the entire supervision of Methodist missions in India.

Only a few of the missions of India have been mentioned in this brief survey, especially those established during the first half of the century. But the work has since increased rapidly, and there are now more than sixty-four different societies earnestly laboring through their missionaries for the evangelization of India.

Questions.

1. In what year and through whose influence was the American board formed?
2. Who were its first missionaries, and what opposition did they encounter in India?
3. Where is the Marathi Mission situated, and who were its pioneers?
4. Give some account of the early missionaries to Burmah.
5. When and where was a mission established in Ceylon, and who were some of the earlier missionaries?
6. In what two cities of southern India were missions established by the Ceylon missionaries? State any facts of interest which led to their formation.
7. Where is the Arcot Mission situated, and

when was it transferred to the care of the Reformed church?

8. Give an account of the wonderful success of the Telugu Baptist mission.
9. When was the Presbyterian Mission established, from what did it suffer, and when did it become an independent mission?
10. In what part of India is the Methodist Mission situated, and what two prominent missionaries were early connected with it?
11. How many different societies are now laboring in India?

CHAPTER XXI

INDIA

METHODS OF WORK AND RESULTS

In all these missions, scattered throughout India, the missionaries are not only earnestly engaged in *evangelistic* work, but they also labor with marked success in *educational, medical* and *zenana* work.

Educational Work.

Each mission has its *day* schools, *industrial* and *boarding* schools, a high school or *college*, and in nearly every case, a *theological seminary;* and thus hundreds of Christian natives are being trained to preach the gospel to their countrymen. Especial attention is also given to *Hindu girls' schools*, called also Caste schools. A demand for female education is slowly but surely springing up among educated Hindus. Although, on account of the marriage customs of India, young girls are early removed from the schools, yet the religious instruction received there, at that tender age, is not easily effaced, and a distinctively Christian influence is exerted upon the lives of thousands of the pupils of those schools.

The *Press* should also be mentioned as an invaluable agency, especially in evangelistic and educational work. The mission presses have improved the type, and taught the art of printing in modern style and economical methods. The Bible has been printed in the languages of India, in portions as well as entire, at the expense of Bible societies, and is widely circulated. Tract socie-

ties have aided in issuing myriads of tracts and numerous volumes of religious literature. School books and valuable books for general enlightenment, have been printed in the various native languages and are usually sold at cost price. Newspapers also, and monthly periodicals are sent out from many mission presses, and their circulation is yearly increasing.

Medical Work.

Medical work is also a most effectual agency in opening up new fields for missionary enterprise. The physician is always welcome, and the relief given from physical suffering not only inspires confidence in the physician, but is often followed by faith in the religion which he teaches. Whole villages are often led as an outcome of medical treatment, to renounce idolatry and receive Christian instruction.

Zenana Work.

The work for women in India, especially in the secluded zenanas, has of late years been carried on with much success. The name of Mrs. Mullins, the wife of an English missionary in Calcutta, was early associated with the work in the zenanas, and the books she has written are widely read and prized by the women of India. Through the medium of caste schools, access is easily gained by missionary ladies to Hindu homes; and the work of education commenced in the schools is carried on later in the home with more permanent results. Another powerful agency for good in the zenanas, is *women's medical work*. They alone, among physicians, are admitted to the lonely, suffering zenana women, and they can thus minister not only to their bodily, but also to their spiritual necessities.

Work Among Child Widows.

Much interest is also manifested in the very

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large class of child widows, who are doomed to a life of misery and contempt. It is computed that there are twenty-five million widows in India, and of this number *fourteen thousand* are under *five* years of age. The fact that *Pundita Ramabai*, a Brahmin widow, and now a Christian philanthropist, has gathered more than 300 widows in a happy home, from which some have even been remarried, is exerting a most salutary influence, and already in different parts of India, other similar institutions have been established. Thus the teaching of the gospel is bringing joy and hope to many classes of women who were formerly shrouded in deepest gloom and despair.

Progress During First Half Century.

This brief survey of missionary work in India, shows how much has been accomplished during the present century; and the results seem far greater when we realize the great opposition and many hindrances that confronted the early missionaries. The first half of the century was emphatically a period of pioneering, of removing obstacles, and laying foundations. Progress was retarded by frequent wars and commotions. Barbarous and inhuman customs were prevalent, and were even tolerated by the government. Carey, who earnestly protested against the mistaken policy of the East India Company, lived to see a marked improvement in that policy. "Suttee" also was forbidden by law in 1829, largely through his efforts. It was stated in 1817, that two widows were burned daily in the Bengal presidency. Previous to 1837, 150 human sacrifices were annually offered in Gumsur, a city in East Central India, and the abolition of that horrible custom raised such a storm of opposition among the Hindus, that an eight years' war was the result. More than 2,000 victims were rescued from sac-

rifice and handed over to the care of the missionaries.

Rapid Progress in Later Years.

It was not until the rule of Queen Victoria was established in 1858, after the mutiny, that the transforming and quickening power of the gospel was widely seen in the accession of numerous converts to Christianity from the lower ranks of society. In 1895, the number of Protestant native Christians in India exceeded 710,000, and about one-third of that number, 214,000, were communicants in mission churches. The European and American missionary force comprises nearly 2,000 men and women, and also a far greater number of native pastors and helpers. More than 300,000 children are being taught in Christian schools.

Methods similar to those noticed in this chapter are employed in *all missions in different countries*. The great importance of educational and medical work is everywhere acknowledged, and is more or less vigorously carried on in connection with the direct preaching of the gospel. Although the system of *caste schools* and *zenana teaching is peculiar to India*, yet in all lands special efforts are made to uplift and Christianize women by means of methods suited to their varied social conditions.

Questions.

1. What are the four principal methods of mission work?
2. Under educational work, what different kinds of schools are established in nearly every mission?
3. How has the press aided the work?
4. What important aid is given by medical work?

5. How is access gained to Hindu homes, and who was one of the first zenana workers?
6. What influences are being exerted to improve the condition of the large class of unhappy child widows?
7. What can be said of the progress of mission work during the first half of the century?
8. From what time was there marked improvement and greater progress?
9. Give some results of the work?
10. Are the methods of work similar in *all* foreign missions?

CHAPTER XXII

CHINA

COUNTRY — RELIGION — ROMAN CATHOLIC MISSIONS—ROBERT MORRISON

China is the *oldest existing nation*, dating back 300 years before the time of Abraham. The great Chinese Empire includes China Proper, or the eighteen Provinces, and also Thibet, Mongolia and Manchuria, covering an area of 5,000,000 square miles. It has an immense population, estimated to be between 400,000,000 and 500,000,000. Another feature pertaining to the country, which may be called immense, is the Great Wall, stretching over mountain and plain for 1,500 miles, as far as from Philadelphia to Topeka; also the Grand Canal, which is 600 miles in length.

Language.

The language is the most difficult one. Instead of an alphabet, there are thousands of hieroglyphic characters each constituting a word. They have a language for exclusive literary use to be read only—another similar, but simpler to be spoken, and the mandarin or court language, so that one really needs to master three languages.

Religions.

There are three religions also: *Confucianism*, *Taouism*, and *Buddhism*. Confucius was born in the Province of Shantung, China, 551 B. C., about the time of Sakya Muni, or the Buddha, and the system of religion he founded still controls nearly one-fourth of the human race. The teachings of Confucius were made up of moral

and political maxims, and exhortations to purity and nobleness of life. He did not profess to reveal things supernatural, and he gave his disciples no hope of any superhuman aid. For sinful man, this is a religion of despair.

Taouism is traced to a mystical thinker "Laotse" who lived at the time of Confucius, and his creed resembled that of the ancient Stoics. Wild speculations were mixed with his teachings, and the result was a compound of knavery and superstition.

Buddhism was introduced into China from India about the year 65 A. D. and soon spread rapidly, becoming the most popular religion. In all these systems, the veneration for, or the *worship* of *ancestors*, is a very prominent and pervading element.

Government and People.

The government of China is a "patriarchal despotism." The king has absolute authority. Officers of rank in the employ of government constitute the aristocratic class of mandarins. They are divided into different grades, though there is no caste, as in India. The Chinese ranked as a civilized people before the Christian nations of Europe had emerged into being. They were early acquainted with the polarity of the loadstone, and used the compass in journeys by land, long before that instrument was known in Europe. They are very skillful in certain branches of manufacture,—as silk, porcelain, carved work in ivory, wood, etc.

Early Missions.

Several attempts were made at a very early date to introduce the gospel into China. The Nestorians entered from the west as early as the sixth century, but little is known of their work, and their influence was not lasting. The *Jesuits*

soon after the time of Xavier sent Matteo Ricci and others to Canton in 1582. They wore the garb of Buddhist priests, displayed great activity and zeal in their religion, and made thousands of converts. But assuming too much power, they interfered in political matters, and the result was an edict of expulsion in 1736. A severe persecution followed, and from that time the Roman Catholics have been feared and hated.

The Chinese then adopted the *policy of absolute non-intercourse* with all other peoples. The Portuguese, however, had since 1557, held possession of Macao, a peninsula near the harbor of Canton. A wall was built across the narrow neck that joined it to the mainland, and a guard was kept to prevent egress or entrance. All trade with foreigners was strictly confined to Canton. Beside the Portuguese, only a few merchants and the East India Company were allowed the privilege of trading, and they were subjected to most unjust and arbitrary treatment at the hands of the mandarins.

First Protestant Missionary.

This was the situation at the beginning of the nineteenth century, when the subject of missions was engaging the thoughts and efforts of Christians. The eyes of many were directed to the vast empire of China, and the London Missionary Society resolved to send a missionary there. *Robert Morrison* had become interested in China, by the discovery of a Chinese classical manuscript in the British Museum. He at once commenced the study of the language, and was chosen by the society as their pioneer missionary in 1807. He also, like Carey, was refused a passage in any of the East India ships and was obliged to go to America and secure a passage in a merchant vessel. After he had arranged for his passage, the

agent in the shipping office said to him in a tone of superior wisdom, "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire." He quickly replied, "No, sir, but I expect God will." He arrived at Macao in nine months and took up his abode in a warehouse, dressing in Chinese costume to avoid notice. As soon as possible he hired a Chinaman to teach him the language, but as it was a capital offence to teach the language to a foreigner, his teacher carried poison in his pocket, to anticipate the officers, should he be caught violating the law.

Morrison's Literary Work.

At the end of two years, Morrison's knowledge of Chinese was so accurate, that his services were sought by the company as translator, on a salary that supplied him with abundant means to carry on his work. His position gave him an opportunity to mingle with the people, and as only a portion of his time was occupied with his official duties, he at once commenced the translation of the Scriptures, and the preparation of a grammar and dictionary. In five years the Bible was published complete in Chinese. Meantime an imperial edict had been issued strictly forbidding the printing of religious books. He was sharply reproved and warned by the East India Company that he was committing a grave offence by publishing the Bible and religious tracts, and was seriously jeopardizing British trade in the empire. After six years passed without a companion or helper, the society sent out Mr. Milne, as an associate. But in a few days after landing, a peremptory order was issued for him to leave the country. He was obliged to take his departure and went to Malacca, where there were a great number of Chinese emigrants. He carried with

him, for circulation, 2,000 New Testaments, and 5,000 copies of a catechism Morrison had prepared; and 10,000 copies of a tract, all in Chinese.

In 1834, Morrison died, worn out with toil and hope deferred. During twenty-seven years of missionary labor, he had never been able to hold a public service, and had seen but three or four touched by the renewing power of the Spirit. Yet his faith never wavered. In his last letter, he wrote, "I wait patiently the events to be developed in the course of divine providence." The development of those events was not long delayed.

Questions.

1. What is the antiquity, extent and the population of the great Chinese Empire?
2. What works in China have been constructed upon an immense scale?
3. What makes the language very difficult?
4. How many religions in China, what are they, and what custom is a part of all these religions?
5. What is the government, and are the people classed with civilized nations?
6. What was the earliest attempt to introduce Christianity into China?
7. When did the Jesuits enter China, what was their success, and what policy followed their expulsion?
8. What restrictions were put upon intercourse and trade with other nations?
9. How early in this century was Morrison sent as a missionary to China, and by what society?
10. What led to his interest in China as a mission field? What was his first hindrance, and how long was his voyage to China?
11. Give some account of his trials, and the great literary work he accomplished for China.

CHAPTER XXIII

CHINA

IMPORTANT EVENTS OPENING CLOSED DOORS—CHINA INLAND MISSION—HOSTILITY TO FOREIGNERS—RESULTS

THE establishment of a *medical mission* soon after proved to be a most potent auxiliary to the gospel. In 1836, *Dr. Peter Parker* opened a hospital in Canton for the gratuitous treatment of the sick. A great sensation was soon produced by his successful operations and remarkable cures. This greatly helped to disarm prejudice and excite confidence and esteem.

But other events which were overruled by divine providence, to the opening of closed doors in China, were *war* and *famine*. The arrogant exclusiveness and intolerance of the ruling powers, was the great hindrance to the spread of the gospel. All other nationalities, especially European and American, were styled "foreign devils," and it was considered a virtue to insult, abuse, and hold them in contempt. Outrageous restrictions were put upon commerce. Great indignities were practiced toward foreigners and many were imprisoned.

Outcome of Wars with England.

Naturally, war called the Opium War followed. The war with Great Britain ended with the treaty of Nanking. Five ports were opened to residence and trade, and the island of Hong Kong was given to England. A second war with England and France, 1857–60, resulted in the treaty of

Tien-tsin, when ten more cities were open to trade, and missionaries were allowed to reside anywhere in the empire, free from persecution. Quite a number of missionaries who had been patiently waiting and laboring in the Malay peninsula and Malacca, then entered China. The terrible Tai-ping rebellion occurred about the same time, from 1850 to 1864, and the European powers finally lent their aid. It was then that the English general known as "Chinese Gordon" fought side by side with Li Hung Chang, the future statesman of China, and a warm friendship sprang up between them.

Insurgents' Territory. Hankow Mission.

Rev. Griffith John was one of the pioneer missionaries who went out from England in 1855 under the London Missionary Society. In 1860 he went to Nanking, the seat of the Tai-ping government, and obtained permission for missionaries to live in the insurgents' territory, and carry on mission work there. The next year he commenced work in one of the insurgent provinces and founded the "Hankow Mission." In 1879, in Tien-tsin, the wife of the Viceroy, Li Hung Chang, was brought back to health from the borders of death, through treatment by the medical missionaries, Drs. Mackenzie and Howard, and this led to the contribution of large sums by that statesman and by government, to carry on a hospital, dispensary and medical school.

The Great Famine.

The great famine of 1877–78, in China, whose victims were estimated by the millions, was overruled to the furtherance of the gospel. More than $400,000 were raised and distributed by foreigners, with the missionaries in the forefront as leaders. The government was deeply impressed by this benevolence, and confidence and gratitude

were finally won. There was a marked readiness to hear the gospel and converts began to multiply. The churches throughout Christendom began at once to improve the opportunity and enter the open door, and soon all the larger denominations in England and America were engaged through their representatives in missionary work in China.

China Inland Mission.

Most of the missionaries were on the coast region, but Rev. J. Hudson Taylor, with great zeal and energy organized the China Inland Mission, whose object was to press into the interior where the spiritual destitution was very great. The first missionary was sent inland about 1863. The work is undenominational, and has been most successful.

Massacres.

But though the empire has been thus gradually thrown open to missionary effort, great wisdom and caution have continually been required to disarm the national prejudice and dislike for foreigners, and missionaries have often been subjected to insult and personal danger. In 1870, Roman Catholic and Protestant missionaries in *Hankow* and *Tien-tsin* were attacked, a number were killed and their buildings were destroyed. Even as recently as 1895, Anti-foreign riots have occurred in some of the inland provinces, and at *Kucheng* eight English missionaries were massacred by the rioters, seven of whom were executed. The attack was not made from any personal hostility to the missionaries, but on the sole ground that they were foreigners, by a roving mob, called "Vegetarians." But there is no question of retreat among the missionaries. On the contrary, they see many signs of encouragement, and with great devotion and unwavering

faith that "China is yet to be won for Christ," they labor on.

Already personal friends of the martyred missionaries at Kucheng, have volunteered to take up this work, and are on the field. They were sent out by the English Church Missionary Society, and they report a grand awakening and searching for the truth, by the natives of that province. The great volume of prayer for China, which followed those sad massacres, must have had a powerful influence for good, and already God is making the wrath of man to praise him.

Results.

From the latest reports we learn that fifty-three Protestant societies are laboring in China. The number of American and European missionaries is more than 2,000, and the native force is 5,000. The churches have a membership of over 80,000, and a vast number beside have turned from idolatry, and are receiving Christian instruction. In schools and institutions of higher learning connected with the different missions, there are more than 34,000 young people, and this is a most hopeful feature of missionary work.

Questions.

1. Who established a medical mission in China? In what year, and with what success?
2. How did war with England help to open the closed doors of China, and what was the cause of the war?
3. What treaty ended the second war with England and France? When was it signed, and what were some of the results?
4. When did the Tai-ping rebellion occur, and what noted general was prominent in helping to quell it?
5. What pioneer missionary bravely went to the

insurgents' territory, and what mission was he permitted to found there?

6. How did the great famine in 1877 help in opening up China to the gospel?
7. When and by whom was the China Inland mission established?
8. What outbreaks of hostilities to foreigners have occurred in recent years?
9. Is the outlook now encouraging?

CHAPTER XXIV

KOREA

COUNTRY—PEOPLE—ROMAN CATHOLIC AND PROTESTANT MISSIONS

Korea, the land of Morning Calm, called by its inhabitants "Chosen," consists of a peninsula lying between the Yellow Sea on the west and the Japan Sea on the east. The side which joins it to the continent borders upon China and the Russian possessions. The area is over 80,000 square miles, and the population about 12,000,000.

People and Government.

The Koreans resemble in many points, both the Chinese and Japanese, so that they are sometimes said to be a cross between the two. The language, however, is quite distinct, but written Korean is used only by the common people, while Chinese is the official and literary language. Korea, like China and Japan, closed her ports to all foreign nations centuries ago, and it was not until 1882 that a treaty was made with the United States, and three ports were thrown open to commerce. Korea was early considered an independent monarchy, and yet from time immemorial, embassies were despatched to Peking to pay tribute and homage. Since the recent Chino-Japanese war, however, a treaty has been signed, securing independence to Korea, though the influence of Japan is probably supreme. A minister-resident from the United States has been received by the king and permitted to reside at Seoul, the capital.

Religions.

Buddhism and *Confucianism* are the prevailing religions and the worship of ancestors is also universal.

Christianity was first introduced into Korea more than 100 years ago through intercourse with *Roman Catholic priests*. Some Koreans, while on embassies to Peking, became converts to the new religion, and returning to Korea, began to teach its doctrines. Later French priests in disguise stole across the boundaries and went everywhere propagating the new religion. The numbers of converts soon attracted the attention of government, and they began to take stern measures to blot out the new faith. In 1864, a change of rulers occurred and the new king commenced a severe persecution. Bishop Berneux and eight other Frenchmen were killed by torture and mutilation, and whole communities were put to the sword.

Protestant Missions.

The first attempt of Protestant missionaries to give the gospel to the Koreans was made by Rev. John Ross, a Scotch Presbyterian, laboring in China. In 1873 he made a visit to the Korean gates to attend a fair, and became interested in the people. On a second visit a year later, he hired a Korean to go back with him to China and teach him the language. He soon commenced translating the New Testament, and as portions were printed, they were sent across the border, and were eagerly received and read. He was not successful, however, in his efforts to enter Korea.

About ten years later, after the treaty with the United States had been signed, *American Presbyterians* were sent to Korea. One of them, Dr. Allen, was called to attend a nephew of the king, who was wounded in a serious riot, and at the

point of death. Dr. Allen's success and his surgical skill, were such that the court and the whole city were filled with amazement. He became court physician and a royal hospital was built, of which he had sole charge. Soon after, missionaries from the *Methodist* and other denominations occupied the ground, but great prudence and caution were constantly required. From time to time edicts were issued forbidding the public preaching and teaching of Christianity. The recent war also between China and Japan affected the mission work seriously.

Progress.

Since peace has been restored, however, the progress has been rapid, and the outlook is now most encouraging. At the close of 1897 the communicants numbered nearly 1,000, and there were over 2,000 catechumens. The Presbyterian and Methodist missions are most flourishing. Many church buildings have been erected by the native Christians without foreign help. A missionary writes—"A church that would hold its thousands could be filled to-day." Great respect is shown for missionaries and "the whole nation is ripe for the preaching of the gospel."

Questions.

1. Where is Korea situated, what is its extent and population?
2. Whom do the Koreans resemble?
3. Have they a distinct language, and how is the Chinese used?
4. Have they an independent government? And have they been an exclusive nation?
5. When was a treaty made with the United States, and where does the American minister reside?
6. What are the prevailing religions of Korea?

7. When and how was Roman Catholicism introduced into Korea, and when did the government take measures to suppress it?
8. Give an account of the first attempt made by a Protestant missionary to give the gospel to the Koreans.
9. When did Presbyterian missionaries enter Korea, and how did medical work aid the cause?
10. Has the progress been slow, and why?
11. What is the outlook now?

CHAPTER XXV

JAPAN

COUNTRY—PEOPLE—HISTORY—ROMAN CATHOLIC MISSIONS—PERSECUTION

THE empire of Japan, called the "Sunrise Kingdom," is composed of islands numbering 3,000 or 4,000, though only four of them are of any considerable size, the largest being about 800 miles in length. These islands stretch along the eastern coast of Asia in the shape of a bent bow, one extremity lying near Korea, while the northern reaches within five miles of the Russian possessions. As they thus extend over about thirty degrees of latitude, they have a great variety of climate, in many parts reaching the perfection of that in a temperate zone. The islands are of volcanic origin, the surface is broken and mountainous, and earthquakes are frequent. There are several live, and numerous extinct volcanoes. Fuji-yama, the loftiest summit, is a volcanic cone rising to the height of 12,000 feet and is at once the glory and pride of every Japanese.

People.

The population is over 40,000,000. The Ainos at the north, now few in number, are supposed to be the aborigines. Two races, one the upper and the other the lower class, are easily distinguished by differences of feature and mental quality. The people possess many attractive traits. They are quick-witted, ready to learn, exceedingly polite, independent and patriotic.

Religions.

There are three religions—the *Shinto*, which is the oldest and consists of a form of nature worship, and reverence for ancestors. The *Confucian*, brought in through Chinese classics, (for Chinese is the language of literature) and the *Buddhist*, which is the most popular, though not introduced until the sixth century, A. D. Thousands of Shinto shrines and Buddhist temples are scattered throughout the land.

History and Government.

From earliest times, the islands were divided between different tribes or clans, but gradually were brought under the sway of a single ruler. A military class then grew up, subject to a hereditary commander-in-chief, or *Shogun*, in later times called the *Tycoon*, while generals in the army became princes or *Daimios*, and thus a feudal system was established, lasting several hundred years. The *Tycoon* became in time practically the ruler, holding his court at Yedo, while the true emperor or *Mikado*, dwelt in the closest seclusion at Kyoto, hidden from the gaze of the public, and holding only the semblance of dominion. In 1868, after the visit by Commodore Perry, and the treaty with the United States, a revolution occurred, followed by about ten years of bitter strife. The *Tycoon* was persuaded to abdicate, and turn over all his power to the *Mikado*. Most of the *Daimios* also resigned all claim to their castles and landed estates, and took the place of mere citizens. Thus the feudal system was completely overthrown. Upon the death of the Mikado, which occurred about this time, his youthful successor came out of his close seclusion and appeared in public. He also changed his residence to Yedo, now called Tokyo, and took an oath as an actual ruler. Making pro-

vision for a constitution to go into effect in 1890, which gave the country a legislature of two houses, in part elected by the people. A welcome was given to foreigners; and the Japanese were eager to adopt all good ideas, customs and institutions to be found in the western world.

Roman Catholic Missions.

As in the case of China and Korea, Christianity was first introduced into Japan by Roman Catholic priests. Xavier landed in Japan in 1549. He had met in southern India a Japanese who had fled from his country on account of crime, but later repented and became a convert, and through him Xavier became interested in the Japanese people. He did not attempt to learn the language, but spoke through interpreters. Every device was used to attract and interest the people. Amid great pomp and display, he made costly presents to the emperor and princes, and when he left, other priests were sent to carry on the work. Great progress was made, and in 1581 there were 200 churches and 150,000 Christians, many of whom were from the upper class. In the year 1600, the number was increased to a million and a half.

Reaction and Persecution.

The government, however, became suspicious of the political aims of the priesthood. The Jesuits quarrelled with the Franciscans, and there were accusations and recriminations. Finally a plot was discovered to betray the country to Europeans. Fear and dislike were aroused, and the Jesuits and Friars were ordered to leave the country. When Iyeyasu was established in power, he issued an edict against Christianity, and a persecution of Christians commenced. A second sterner edict followed in 1614, and every Christian and foreigner was condemned to death.

Thousands were put to the sword, often with savage tortures, until at last, to all appearance, Christianity was extinct.

Policy of Exclusiveness.

Henceforth there was to be no intercourse with foreigners. Only a handful of Dutch might remain to trade, and they were cooped up in the tiny Island of Deshima. Not only were foreigners forbidden to enter the empire, but all Japanese who went to foreign lands, even castaways by shipwreck, were sentenced to death on their return. All ships of any considerable size were to be destroyed and no more were to be built. Edicts against the "evil sect" were posted everywhere throughout the empire. The name of Jesus was held in the utmost loathing and abhorrence, and it was death to teach or practice Christianity. Thus for more than two centuries, Japan closed and barred her gates.

Questions.

1. Where are the islands of Japan? How numerous are they, and how many are large ones?
2. How many degrees of latitude do they cover? Describe the climate and some of the physical features.
3. What is the population, how are the people divided, and what is their character?
4. What are the three religions?
5. Describe the origin and growth of the feudal system. How long did it last?
6. Who was practically the ruler, and where did the emperor, or Mikado, reside?
7. When was the feudal system overthrown? What changes took place?
8. Who was the first Roman Catholic missionary

to Japan, and in the year 1600 how many converts were there?

9. What was the cause of the reaction and persecution that followed soon after?
10. What severe restrictions and edicts were everywhere promulgated, and for how long a time did Japan close and bar her gates?

CHAPTER XXVI

JAPAN

EXPEDITION OF COMMODORE PERRY—PROTESTANT MISSIONS—JOSEPH NEESIMA—LATER DEVELOPMENTS

About the middle of the present century, America took a leading part, in the Providence of God, in opening the closed gates, and in sending soon after, the first Protestant missionaries to Japan. The westward movement in America, upon the discovery of gold in California, and the influx of population on the Pacific Coast, brought the *United States face to face with Japan*, as her nearest neighbor on the west. From time to time, shipwrecked crews from American whaling vessels, who were cast upon the rocky coast of Japan, suffered shameful maltreatment at the hands of the Japanese, and this called loudly for government interference.

Expedition by United States.

The desire to protect our sailors, and also to open trade with Japan, led to the expedition of *Commodore Perry* in *1853*. He sailed with four ships of war, two of them steam frigates, (which were a perfect wonder to the Japanese), and boldly anchored in Yedo Bay, bearing a letter from the president, and the articles of a treaty with the United States, for acceptance by the Japanese government. With great firmness and courtesy, Commodore Perry insisted upon being allowed to land and confer with them upon their own soil. Although promptly refused at first af-

ter many delays and conferences, they yielded to his request. He then, with great ceremony and dignity, presented the letter from the president, and the articles of the desired treaty, giving notice that he would come again the next year for their answer. In six months he steamed again into the harbor, and was successful in securing protection for American sailors, and permission for a counsel to reside in two ports. A few years later, a more favorable treaty was signed, and trade with the United States was allowed.

First Protestant Missionaries.

Missionaries, especially those laboring in China, had been closely watching for an opportunity to enter Japan and in 1859, two American Episcopalians, Messrs. Liggins and Williams landed at Nagasaki. The same year Messrs. Brown, Verbeck and Simmons, of the American Reformed (Dutch) Church, entered Japan and were established at Nagasaki. But for a long time their sphere of action was extremely limited. The people had no confidence in them, and they were continually watched. No public services could be held, and they could only quietly study the language, translate the Scriptures, and endeavor to circulate Christian literature. However, by patience and kindness, they were able to prove that they were not emissaries in disguise and had no political designs, as was the case with the Jesuits in earlier years.

Rev. Guido Verbeck.

Indeed, some years after, one of those American missionaries, Rev. Guido Verbeck, (whose death occurred in 1898) received distinguished honors from the Japanese government. Such was his knowledge of the language, customs and etiquette of the Japanese, and so plainly were his singular ability, prudence and kindness manifested, that

government sought his aid and advice in framing their new institutions. For nine years after his removal to Tokyo, he was in close connection with the government, supervising the Government University and the system of education as at first established, and in recognition of his services, he received the decoration of the third class of the "Rising Sun" giving him the honor of being present at all public and state occasions. His loss has been deeply mourned recently, not only by the church at large, but also by the Japanese nation. Not however until after the revolution of 1868, when a liberal monarch ascended the throne, were missionaries *as a class* looked upon with favor. In 1873, the edicts were removed, which for 200 years had threatened death to Christians.

Joseph Neesima. Doshisha College.

Two years later, *Joseph Neesima*, after a touching and romantic experience of several years in America, returned to his native land as a minister and missionary under the American board, full of zeal and ardent desire to preach the gospel to his countrymen. He not only became the first native evangelist of his race, but was instrumental in establishing a Christian training college in Kyoto, called the Doshisha, and before his death in 1889, he had seen more than 900 pupils in his school. Missionaries of many other denominations now entered Japan, and new stations were opened. The converts increased rapidly, and the majority were not from among the poor, but from the middle upper class, young men of social standing and culture, and thus the churches, many of them, were self-supporting. They were also eager in many cases to extend the gospel among their countrymen, and home missionary societies were formed for the purpose.

Independent Liberal Ideas Developed.

But within a few years, this independent spirit of the Japanese, and their confidence in their own wisdom, has occasioned oftentimes, restiveness under the guidance of the missionaries, and a resolve to control the action of the churches themselves. A rationalizing spirit has also entered the churches derived from Unitarian and German sources. As an instance of this, the trustees of the Doshisha have placed at the head of that *Christian* college, men whom the most liberal missionaries cannot consider evangelical, and rather than indorse their views, those formerly connected with the institution, as teachers, resigned. As to funds also, although it is the rule that missionaries must control the funds committed to their care, yet the Japanese felt that as the money was for them, they knew best how to use it, and should have the absolute control over it.

Thus the board of trustees of the Doshisha have completely ignored the claims of the American board through whom it was founded, even to the extent of appropriating the houses of the missionaries, which were held under the property laws of Japan in their name. This has been a very serious problem for missionaries, and their respective boards.

More Hopeful Signs.

This action of the trustees has been severely criticised by the native press, as dishonest, and many pastors, teachers and native Christians of all denominations unite in censuring it. Missionaries are now devoting themselves most earnestly to evangelistic work in the many sections as yet unreached, feeling sure that with aggressive

Christian work, a more spiritual life will be developed.[1]

Results.

The latest accounts are most encouraging. The number of native Christians is more than 40,000, gathered into 365 churches. There are more than thirty different societies represented in Japan, and about 650 European and American missionaries, while the native pastors and helpers number over 800.

Questions.

1. What nation took a leading part in opening up intercourse and trade with Japan?
2. What were some of the causes which influenced government to send an expedition to Japan, and who was placed in charge of it?
3. Was the expedition wisely planned and carried out, and was it successful?
4. How soon after were Protestant missionaries allowed to enter Japan, and who were some of the pioneers?
5. Were they at first allowed to preach the gospel?
6. Who in a wonderful degree won the confidence and esteem of the Japanese government, and received from them distinguished honors?
7. When were missionaries looked upon with favor, and in what year were the edicts removed which had long threatened death to Christians?

[1] Since the above was written, recent reports state that "the old constitution and old policy of the Doshisha university have been restored. The result seems to be a complete return to the principles which were dear to the founders of the university;" and thus the Doshisha stands once more, on its original foundations as a "Christian College."

8. When did Joseph Neesima return to his native land as a minister and missionary, and what institution was he instrumental in establishing?
9. What were some of the special signs of encouragement at that time?
10. Of late years, what national trait of character in the Japanese has occasioned much anxiety to missionaries, and to the parent societies?
11. Is there reason to hope that the difficulty will be overcome, and a higher spiritual life be developed in the churches?

CHAPTER XXVII

ISLANDS OF THE PACIFIC

EAST INDIA ISLANDS

In our survey of missions, commencing with India, we have taken the different countries in order going in an easterly direction, and have now come to the islands of the Pacific Ocean. This greatest of oceans is dotted over with thousands of islands which are divided into groups or sections, covering an expanse of something like 2,000 by 8,000 miles. They lie on both sides of the equator, mainly between twenty degrees of both north and south latitude, and extend over 110 degrees of longitude.

Six Great Groups.

The great groups are the *East India Islands*, lying more directly on the Equator, *Polynesia*, *Melanesia*, and the islands of *New Zealand*, south of the Equator, while the *Sandwich*, or *Hawaiian Islands*, and *Micronesia*, are north of the Equator.

East India Islands.

The largest group, and those nearest the mainland, are the *East India Islands*, which stretch over a long line from the southeastern corner of Asia, almost to Australia, lying on the Equator between the Indian and Pacific Oceans. They are also called the *Indian Archipelago* and sometimes the *Malay Archipelago*, or *Malaysia*, and include the large and rich islands of *Java*, *Sumatra*, *Borneo*, the *Celebes*, and *Moluccas*, and according to some geographers, *New Guinea* and the

Philippines. *Java* is by far the most populous and important island, and though it ranks only fourth in size, its soil yields the most valuable productions of all.

People.

The population of these islands is about 40,000,000, with a great diversity of race and language, including Malays, Arabs, Chinese, Siamese, and the aboriginal tribes of Battas in Sumatra, and Dyaks in Borneo. A large proportion of this mixed population is Mohammedan. The *Dyaks* originally were a very rude, strange and warlike people. Their houses were built on piles, and numerous families dwelt in a single house several hundred feet in length. Wars were frequent, and beheading was performed on the slightest occasion, with the same idea as scalping by the Indians. A young man was not allowed to marry until he had a large number of skulls as tokens of his skill and prowess. The *Battas* also were a savage, warlike tribe.

Islands under Dutch Rule.

The Dutch since the seventeenth century have been in possession of most of these islands, but *at first* very little was done for the spiritual elevation of the people. Some evangelistic work was done by chaplains appointed by government, and in the eighteenth century, the Bible was translated and printed in the Malay language, at the expense of the Dutch East India Company; but the converts were, in the main, mere nominal Christians, embracing Christianity through selfish, interested motives, or through fear of government.

American Board Missionaries, 1834.

Early in this century, the American board sent two missionaries, Messrs. Lyman and Munson, to

labor among the Battas of Sumatra; but while they were exploring to fix upon a location, a war broke out among the savages, and they were cruelly murdered. Missionaries were also sent by the American board to Borneo, among the Dyaks, in 1839, but on account of the jealousy and suspicion of the Dutch rulers, they were finally forced to retire from the field.

Netherland and Rhenish Missions.

Missionaries, however, from the Netherland society and the Rhenish society of Germany, were early sent out to the different islands, and they have toiled faithfully with very encouraging results. Many other societies are now laboring there, and of late years the work has made most *rapid progress*. More than sixty European missionaries, and a large staff of native helpers are engaged in earnest efforts to Christianize the people. The native Christian communicants number about 50,000, and there are more than double that number of adherents, 4,000 of whom were added recently in one year.

The Philippine Islands have been entirely under Spanish rule, and they are intensely and intolerantly *Roman Catholic*. But since the war with Spain has been brought to a close, and the islands are (at least temporarily) under the protection of the United States, a brighter future will soon dawn upon those downtrodden people. Already plans are being discussed for the evangelizing of the islands, with the hope that at no distant day they may become an enlightened and Christian people.

New Guinea, the largest island is but sparsely populated, and little is known of the interior. Mission work, however, has been commenced on the coast region, though so recently that not much progress can be reported.

Questions.

1. How great is the expanse covered by the islands of the Pacific?
2. Name the six groups into which they are divided.
3. Which is the largest group, and what islands are included in it?
4. What different races inhabit those islands, and how large is the population?
5. How long have the Dutch been in possession of most of these islands, and what have they done for the elevation of the people?
6. Give an account of the sad results of the American board missions, and the efforts made later by European societies.
7. What nation has long held the Philippine Islands? What is the condition of the people, and what the prospects for the future?
8. Has anything been done for the large island of New Guinea?

CHAPTER XXVIII

ISLANDS OF THE PACIFIC

POLYNESIA

ATTENTION was first called to the more distant islands of the Pacific by the *voyages of Captain Cook*, commenced in 1768. Polynesia was the first to receive the gospel message. This division includes the Society, Friendly, Samoa, Hervey, and other lesser groups. Captain Cook visited *Tahiti*, one of the Society Islands, in 1768. The principal object of the expedition was to observe the transit of Venus. He remained there three months, and on his return to England, his account of his voyage, the description of the beautiful islands, and of the people, rude and degraded, but simple and hospitable, awakened great interest and enthusiasm.

First Missionaries, 1796.

In 1796, the year after the formation of the London Missionary Society, these islands were selected as their first missionary field. Thirty missionaries sailed in the ship Duff, for the society Islands in August, 1796, and after several months' voyage, they landed in Tahiti in March of the following year. Only four of their number were ministers, the remainder being uneducated artisans, carpenters, blacksmiths, etc. They received a cordial welcome and a few of their number went farther west to the Friendly Islands. King Pomare made them a liberal grant of land in Tahiti, and gave them food in abundance, and they sent home glowing accounts.

Severe Trials. War in 1804.

But soon the intense savagery of the people was manifested in the most revolting forms. Cannibalism and infanticide were common. The property of the missionaries was constantly stolen, and a plot was formed to rob them of all they possessed. Although every effort was made to civilize and convert the people, there was no success. After eight years a war broke out, and most of the missionaries, feeling that the field was hopeless, withdrew to New South Wales. When peace was again restored, the king sent an urgent message, begging them to return. They did so, and their numbers were also reinforced. Schools were opened and a translation of the Scriptures was commenced.

Marked Success in 1819.

Not long after, the king, who had learned to read and write, began to show signs of a radical change of character. Several of the chiefs also became interested in religious things. Idols were held in contempt, and requests were made for baptism. In 1819, the king was baptized in the presence of a great multitude. The number of converts rose to hundreds and thousands, and soon the entire population was under religious instruction. This wonderful experience of the renovating power of the gospel, started in Tahiti, spread rapidly throughout Polynesia.

John Williams, called the "Apostle of the South Seas" was most prominent in carrying abroad the message of salvation. Sent out by the London Missionary Society, he arrived at the Society Islands in 1816, and made his headquarters at Raiatea, one of the largest of the group. A few years after, with two Christian natives, set apart as teachers, he sailed for other islands, burning with zeal to spread the gospel message.

With wonderful devotion, he sailed hither and thither for nearly a quarter of a century, founding missions, establishing churches, and distributing native teachers and preachers in the various islands. Of Raratonga, one of the Friendly Islands, he said, after a sojourn there of several years: "I am not aware that there was a house on the island, where family prayer was not observed morning and evening." When he wished to go to the Samoan Islands, 2,000 miles distant, it was necessary to build a larger vessel than any in use. Although he was without experience, and also without the necessary facilities for the task, he resolutely set to work, and finally succeeded in building and launching a vessel of seventy-five tons burden, which, though rude in appearance, carried him with his native teachers safely to the Samoan group.

Williams and Harris Murdered, 1839.

But later he was destined to wear the martyr's crown. In 1839, with another missionary, Mr. Harris, he landed at Erromanga, one of the New Hebrides group, and in a few minutes, both were murdered by savage cannibals.

Questions.

1. What groups of islands are included in the division Polynesia?
2. When did Captain Cook visit the Society Islands, and what effect was produced by his account of the islands and the people?
3. When, and by what society was missionary work commenced in Polynesia?
4. How many missionaries were sent? Relate the story of their trials, and, after twenty years, their wonderful success.
5. Who was called "the apostle of the South Seas"?
6. Give some account of his labors and death?

CHAPTER XXIX

ISLANDS OF THE PACIFIC

MELANESIA—NEW ZEALAND

THE islands lying between Polynesia and Australia are called the Melanesian group. The *Fijian* and *New Hebrides* islands are included in this group—islands which for years were associated with cannibalism in its most ferocious and revolting forms.

Islands of Fiji.

Although attempts were made to reach the islands of *Fiji* during the wonderful work in Polynesia, it was not until 1835 that *English Wesleyan* missionaries succeeded in remaining there, to labor among the degraded people. With wonderful courage and devotion, they toiled amidst the most revolting surroundings of peril and discouragement for ten years, with but little apparent success. But the reaping time then came in answer to persevering prayer and unwavering faith. The Spirit of the Lord was poured out with wonderful power, and the whole people seemed to turn at once from their savage life and embrace the truths of the gospel. In 1874 the islands were ceded to Great Britain by the chiefs, and as a British colony they have made rapid progress. With a population of 120,000, 100,000 are professing Christians.

Islands of New Hebrides.

These islands are about thirty in number and lie 600 miles west of Fiji. The inhabitants, like the Fijians, were treacherous, savage cannibals,

and they have had a dark, sad record of deeds of violence and bloodshed.

Erromanga. Gordon, 1857.

Erromanga, one of the principal islands, has become noted as a land of martyrs. We have seen that *Williams* and *Harris* were murdered there in 1839. Some years later, in 1857, Rev. G. N. Gordon and his wife, from Nova Scotia, took up the work in Erromanga. After four years of loving service, they were cruelly murdered in a savage outbreak. A young brother of Gordon, on receiving the news of his death, devoted himself to the work, and on completing his studies, he went to Erromanga in 1864. He labored there until 1872, when he also was murdered by a treacherous native. Other brave missionaries took up the work and a small Christian church has been gathered there.

Aneityum. John Geddie, 1848.

In Aneityum, another island of this group, Dr. John Geddie, a Presbyterian missionary from Novia Scotia, arriving in 1848, labored most successfully for twenty-four years. At first he and his wife endured untold trials, but the remarkable genius he possessed for doing work of various kinds, practicing medicine, carpentering, printing, teaching, sailing, etc., excited the respect and admiration of the natives, and his daily acts of kindness toward them finally won their confidence and love. In 1852 thirteen natives were baptized, and a church formed. A few years later, the whole population abandoned heathenism, and in another decade, the island could fairly be called Christian. Many of the Aneityum Christians were sent out to the islands as teachers.

Tanna. John Paton, 1858.

Attempts to occupy other islands did not, however, meet with the same success. The contest

with heathenism in some cases was long and severe. Especially was this true of the islands of *Tanna* and *Aniwa*, the scenes of most harrowing experiences, vividly described in the "Story of John Paton." In 1858, with a few native teachers from Aneityum, Mr. and Mrs. Paton and a brother missionary, stepped courageously on shore on the island of Tanna, and watched the vessel steam away, leaving them at the mercy of the savage islanders. Soon a bitter persecution commenced, and in a few years Mr. Paton was left alone, his wife and companion, Mr. Johnson, having succumbed to the attacks of fever and to the terrible hardships they endured. With wonderful heroism and endurance, he labored on, hoping against hope, amid surroundings of unparalleled peril, exposure and privation. Again and again he was most providentially delivered from death, but at last, utterly worn out, and robbed of everything he possessed, he managed to escape from the treacherous natives, and reach a steamer bound for Australia.

Aniwa, 1866.

Again, with restored health, after a season of rest, he returned in 1866 to his chosen work in New Hebrides, locating this time on the island of Aniwa. Here, although there were many trials and discouragements, light gradually began to dawn upon those darkened minds. They abandoned heathenism and eagerly embraced the truth. The natives of Tanna also begged to receive again the gospel message, and now the veteran missionary rejoices in the evangelization of both Aniwa and Tanna.

Nackapu. Patteson Murdered, 1871.

The northern islands of the New Hebrides, the *Santa Cruz* group, were also noted for the ferocity of the islanders. It was on one of these

islands, Nackapu, as late as 1871, that Bishop Patteson lost his life. The island had been visited shortly before by kidnappers, who had painted their vessel to resemble the one in which Bishop Patteson sailed, and thus, through a misunderstanding, he was suddenly murdered.

The treachery and violence of these islanders may be, in part, the result of the cruel wrongs they have suffered at the hands of unprincipled sailors, traders and labor agents, and this sad fact has occasioned the sacrifice of precious lives, and has greatly increased the trials and hardships of missionary life in the Pacific Islands.

New Zealand.

The two islands of *North* and *South New Zealand* are situated 1,000 miles south of New Hebrides, and an area of 100,000 square miles is divided nearly equally between them. They have a delightful climate, and fountains, streams and charming lakes abound. The inhabitants are brave and warlike, but, like the Fijians, they were formerly rude cannibals.

Samuel Marsden, 1814.

Rev. Samuel Marsden, who was chaplain of a penal settlement in New South Wales, had met some of these islanders, and became greatly interested in them. On a visit to England early in the century, in 1807, he urged the Church Missionary Society to send them the gospel. After many delays, in 1814, with some associates, and a Maori chief, whom he had befriended, Marsden sailed for New Zealand. Though he soon won the confidence of the natives, and was allowed to preach to them, yet fifteen years passed before success crowned his efforts. Then a movement like that in the islands of Polynesia took place—and a large part of the nation turned to Christianity.

Selwyn, Bishop of New Zealand, 1842.

Bishop Selwyn arrived in 1842 to take charge of the diocese, bringing reinforcements. Sixteen chapels had been built, and in one of them the usual number of worshippers was 1,000. A mission to other islands was established, largely supported by the New Zealand churches and a great part of the work was done by native teachers and preachers.

Patteson, Bishop of Melanesia, 1860.

John Coleridge Patteson joined Bishop Selwyn, in 1855, and rendered most efficient service in New Zealand, and in the surrounding islands. He was consecrated bishop of Melanesia in 1860 and on one of those islands his noble career was ended as a martyr in 1871.

In later years, since these islands have come under British rule, there have been protracted land disputes and years of bitter strife. Some of the Maoris turned back to their old superstitions, and many were killed in battle, and thus the number of Christians in New Zealand has considerably decreased.

Questions.

1. Where is Melanesia situated, and what island groups does it include?
2. What is the reputation of the Fiji islanders, and what is the history of the work there?
3. How many islands in the New Hebrides group, and how far distant are they from the Fiji group?
4. Do the natives resemble the Fijians in character? What sad notoriety has the island of Erromanga, and who were martyred there?
5. When was work commenced in Aneityum? By whom, and with what success?

6. Give an account of the work on the islands of Tanna and Aniwa, where Rev. John Paton labored.
7. What noted bishop was murdered on one of the islands of the New Hebrides, and under what circumstances?
8. Where are the islands of New Zealand situated? What is their size, climate, and what is the character of the people?
9. Who labored among them and with what success?
10. What bishop took charge of the work in 1842? Who joined him in 1855, and was afterward consecrated bishop of Melanesia?
11. How has the work suffered of late years?

CHAPTER XXX

ISLANDS OF THE PACIFIC

HAWAIIAN ISLANDS—MICRONESIA

We come now to the North Pacific Islands, the Sandwich or Hawaiian, and Micronesia. The *Hawaiian* group, containing ten islands, is situated about twenty degrees north of the Equator, and 2,100 miles west of San Francisco. They were discovered by Captain Cook in 1778, and on one of these islands he met his sad fate in the following year, 1779.

In America, attention was directed to this island group, not only by the murder of the brave voyager, but also by the story of *Obookiah*, a young Hawaiian, who was found weeping at the gate of Yale College in New Haven, in 1809, because he could not gain an education. His parents had lost their lives in a tribal war, and he had been taken prisoner, but he managed to escape in a ship to America. He was befriended and received a good education, and his case excited so much interest among the churches, that a few years later, a mission was planned to those distant islands.

Pioneer Missionaries, 1819.

In 1819, the brig "Thaddeus" sailed for Hawaii with nineteen missionaries, sent out by the American board, among whom were the devoted men, —Hiram Bingham, and Asa Thurston. On landing they were greatly surprised to find that idolatry was partially overthrown. A new king was on the throne, and the way seemed providentially

prepared for the preaching of the gospel. In two years the principal chiefs agreed to recognize the ten commandments as the basis of government. In eight years the gospel had been widely preached; there were thousands of pupils in the schools, and the New Testament, which had been translated in their language, was eagerly read. The king and queen and many chiefs were in attendance at public worship, and there were a large number of converts.

Wonderful Success, 1838.

In 1835, *Rev. Titus Coan* joined the mission. He soon mastered the language, and making frequent tours throughout the islands, he preached with great spiritual power, simplicity and energy. There was also a reinforcement of missionaries who were distributed among the different islands, and in the year 1838, a *most wonderful work* of grace followed. In one day 1,705 natives were baptized, and in 1870, when Rev. Titus Coan lift Hilo, he had himself received and baptized 11,960 persons.

Churches Self-supporting, 1860.

In 1860 most of the American board missionaries withdrew, and the Hawaiian churches became self-supporting. They have also raised large sums of money for foreign missions, and native Christians are actively engaged in the work of sending the gospel to distant islands.

Micronesia.

Micronesia, meaning "little islands" lies southwest of the Hawaiian group, and includes the *Gilbert, Marshall, Caroline, Ladrone,* and *Radack* Islands. Though most of the islands are small, they are very numerous, and for beauty of natural scenery, are said to be unsurpassed.

Earliest Missions.

In 1852, missionaries of the American board,

together with Hawaiian evangelists and teachers, commenced work in the *Caroline* and *Gilbert groups*. Kusaie and Ponape were the first centres and various other islands were occupied later. A beginning was made in the *Marshall group* in *1857*. There were at first trials and hindrances, but in spite of them, the missionaries persevered. The Scriptures were translated, the people were taught useful trades and most careful instruction in the truths of the Bible, and the children were gathered into schools. There were no terrible experiences as in Fiji and New Hebrides; neither was the work attended with the wonderful rush of success seen in Hawaii, but there was steady progress, and numbers of natives were gathered into churches. And these converts, like those of Hawaii, eagerly embraced every opportunity of carrying the gospel to others.

"Micronesian Navy."

When the "Children's ship" *the Morning Star*, was ready to begin her work, island after island was visited and great transformation was effected throughout the Micronesian Group. Two other smaller vessels have recently been built named "*The Hiram Bingham*" and "*The Robert W. Logan*," which are plying to and fro among the thousand islands, ministering to the wants of the missionaries and of the needy islanders.

Work Retarded Under Spanish Rule.

Of late years, however, mission work, especially in the Caroline Islands has been greatly retarded by interference from Spanish officials and Roman Catholic priests. In 1885, Spain claimed sovereignty over the islands by right of discovery, contending with Germany for possession. The controversy was referred to the Pope, with the result that the Caroline Islands were given to Spain, the Marshall Islands to Germany, and the Gilbert

Islands to England. Since that time, on account of the arbitrary and persecuting measures of Spanish authorities, the missionaries have reluctantly been obliged to withdraw from Ponape. The native churches, however, are faithfully endeavoring to carry on their work, and it is hoped that one of the results of the late war with Spain, will be the return of missionaries to their chosen field of labor.

Hawaii Annexed to United States, 1898.

The recent annexation of Hawaii to the United States is also an event which cannot fail to exert a beneficial and decidedly Christian influence throughout the islands of the Pacific.

Questions.

1. When and by whom were the Hawaiian Islands discovered? How many are there, and where situated?
2. What touching incident awakened interest in these islands among Christians in America?
3. As a result of this interest, when and by what society was a mission planned, and who were among the pioneers?
4. Describe the progress of the work, and the wonderful awakening after the Rev. Titus Coan joined the mission.
5. When did the Hawaiian Churches become self-supporting, and how did they engage in mission work?
6. Where is Micronesia situated, and what island groups are included under this division?
7. When was the work commenced in Micronesia, and by whom?
8. What islands were the first missionary centres, and how did the work progress?
9. What vessel is called "The Children's Ship,"

and what two others have been built to help in the work among the islands?

10. How has the work in the Caroline Islands been interrupted for more than a decade?
11. What makes the outlook more encouraging now?

CHAPTER XXXI

SPANISH-AMERICA

PEOPLE—MORAVIAN MISSION—PATAGONIAN MISSION

In our survey, we come next to the Western Hemisphere, the continents of North and South America. Although the name of America is at once suggestive of a land where Christianity and liberty prevail, yet this is true only of the United States and Canada, a comparatively small portion of the two large continents. South America has been termed the "Neglected Continent," and the whole region lying between the southern boundary of the United States and Cape Horn is called Spanish-America.

Three Centuries of Spanish Rule.

Spanish possession dates back to the year 1510, the time of Cortez and Pizarro, and was continued for three centuries. During that period of oppressive Spanish rule, and the tyranny also of a bigoted priesthood, the condition of the people, both socially, morally and religiously, was most deplorable. The ruling class were Spanish, except in Brazil, where the Portuguese were in power, but the largest element of the population was composed of a mixture of European and aboriginal blood. Numerous tribes of Indians, amounting to millions, some of them in a savage state, were the aborigines, and to these were added a large negro population. With such a semi-barbarous environment, civilization was of a

very low grade, and illiteracy was the rule of the masses.

Political Revolutions, 1809.

During the present century, however, advances have been made toward enlightenment and independence. As early as 1809, political revolutions occurred in some parts of South America, and this element of unrest spread rapidly, until the inhabitants of nearly every province rose in rebellion and cast off the foreign yoke. A period of strife followed, and then one after another, they proclaimed independence, and adopted a republican form of government.

Present Condition.

There are now twenty states, including those of Mexico and Central America, politically quite distinct from each other, and throughout all of them, the negroes, formerly held as slaves, have been emancipated. In some of these states, popular education and religious liberty are provided for by law, but in many others, no such progress has been made. Practically, however, the people are still in abject bondage to Roman Catholicism, and a bigoted priesthood is supreme in the hearts of the multitude. Costly cathedrals have been built, and there are gorgeous displays calculated to impress the people, but the church routine is an empty form—and the masses are left in dense ignorance and superstition. Any attempt to introduce the Bible or Protestant teachings, would meet with bitter denunciations and mob violence, and yet in spite of all obstacles, missions have made some progress.

Moravian Mission, 1750.

The first Protestant mission was commenced by the Moravian missionaries in Dutch Guiana 150 years ago; but they met with but little success until the early part of this century. They

worked among the Arawack Indians, the bush negroes who had fled from bondage and were outlaws, and the slaves; and all these classes were degraded and wretched in the extreme. Besides the numberless discouragements in these surroundings of misery and degradation, war, pestilence and famine also beset them; but such was their courage and devotion, that nothing seemed to chill the fervor of their zeal, and their love for even the most wretched and depraved. The low-lying coast lands between the Amazon and Orinoco rivers were also most deadly for Europeans, and numbers died, but there was no lack of others to fill their places. "For some time every soul won cost a missionary's life," and "after the toil of forty-eight years only fifty converts had been made." But success came at last. With the political upheavals and the emancipation of the slaves, a moral and social revolution was also wrought by the wonderful power of the Spirit, and now more than half of the colony is connected with the Moravian congregations. The *Lutherans* and *Episcopalians* have also successful missions in Guiana.

Attempted Mission to Patagonia.

Another missionary enterprise was the attempt by Allen Gardiner—the hero and martyr—to carry the gospel to the pagan Patagonians on the dreary wastes of Tierra del Fuego. The story of his life and death is most pathetic, thrilling and tragic; and though he died without seeing any result of his labors, they were not a failure, for among those heathen tribes, called "the lowest specimens of humanity," a plenteous harvest is springing up to-day.

Captain Allen Gardiner was an officer in the British navy. During his voyages he became acquainted with the condition and needs of the

people in different countries, and the sight of idolatry in a Chinese temple produced such an impression on him, that he resolved to labor more earnestly for Christ and His cause. The death of his young wife soon after, led him to devote himself to mission work. In 1834 he went to Zululand in Africa, but after three years he was driven away by war—barely escaping with his life. After some other unsuccessful attempts he went to South America. On the western and northern coasts he was again and again baffled by the intriguing priests of papal Rome, and finally he turned his thoughts to Patagonia, where Spanish Jesuits had not entered.

Sailed for Tierra del Fuego, 1850.

In England the "*Patagonian Missionary Society*" was formed in 1846, mainly through his efforts, and in 1850, with six companions, he went to the barren island of Tierra del Fuego. It was thought unsafe to dwell on land, where they would be in constant fear of sudden massacre, or of losing all their possessions by the thieving savages. Four boats therefore, had been fitted out to hold supplies and to serve as a residence for the missionary party, from whence they could do pioneer work among the natives. They were left with provisions for six months, and promises of fresh supplies within that time; but by a sad blunder, the powder and shot were forgotten, and were carried away by the vessel which brought them. Thus they were obliged to subsist without meat, and they could not defend themselves from attacks. The climate, too, was most trying, fearful winds and tempests prevailing in summer, and sleet and snow with intolerable cold in winter. Sickness and dire suffering resulted. In a storm the smaller boats were lost, but worst of all, the vessel bringing supplies was

so long delayed that their provisions began to fail, and the fear of starvation was an added horror. But amid all this suffering, the letters and diaries which were found, record no murmurings, no vain regrets. The testimony of one was,—"Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here." Captain Gardiner wrote, "Awake or asleep, I am, beyond the power of expression, happy."

They wandered at last up and down the coast, dying one by one, Captain Gardiner being the last to yield to that cruel *death from starvation.* Marks on the rocks, or papers fastened here and there, revealed the places where the bodies were lying. From June 22d to September 6th, the latest date in Captain Gardiner's diary, they were without provisions, and not until the last of October did the ship with supplies arrive! This sad tale of the suffering and heroism of those devoted men, filled all hearts who read or heard it with deepest pity, and with admiration also for those brave martyrs. The last earnest entreaty found in Captain Gardiner's diary—that the mission might not be given up—called forth this resolution from the Patagonian society—"With God's help the mission *shall not* be abandoned."

The Mission Continued.

Within a few years a vessel named the "Allen Gardiner" was anchored in a South American harbor; and though trial and disaster have again and again been experienced, the work has gone steadily forward, until numbers from among the savage Patagonians and Fuegians have become earnest, faithful Christians.

Questions.

1. What extent of territory is included in Span-

ish-America? And what has South America been termed?

2. From what date, and for how long a period did Spanish rule exist?
3. Who were the Aborigines, and what was the condition and character of the people?
4. What change took place early in this century, and what is now the form of government?
5. What is the religion, and have they any true religious liberty?
6. Give an account of the Moravian mission to Dutch Guiana, its trials and final success.
7. What other Protestant missions are there in Guiana?
8. Who attempted to establish a mission in Patagonia, and how was he led to become a missionary?
9. Where did he at first engage in missionary work; and when did he go to Tierra del Fuego?
10. Give the sad story of his life and death there.
11. How did the record of his heroism and dying request affect the missionary work he commenced?

CHAPTER XXXII

SPANISH-AMERICA

SOUTH AMERICA CONTINUED—CENTRAL AMERICA—MEXICO

In other parts of South America missionary work has not been attended with events so disastrous, but much wisdom and patience have been required to gain a foothold under the tyrannical sway of the Roman Catholic church, especially when that church is established by law. In *Ecuador* "the constitution excludes all other creeds," and the state is effectually closed against the entrance of the Protestant religion. In *Venezuela* the circulation of the Spanish Bible by the American Bible Society, is the only missionary work attempted. In Columbia, Peru and Bolivia very little progress has been made.

Protestant Missions.

In Brazil, Chili, and the Argentine Republic, including Paraguay and Uraguay, the law grants toleration to Protestants. *Presbyterian*, *Methodist* and *Baptist* missionaries are laboring there with very good results.

The *American Bible Society* and the *British* and *Foreign Bible Society* supply the Scriptures in the vernacular, and they also give most efficient help through colporteurs, in their circulation.

Results.

The number of missionaries laboring throughout *South America*, male and female, is about 250, assisted by nearly eighty colporteurs. Over 1,400 communicants are gathered in the mission

churches, and a little more than 6,000 children in the schools. With a population of 34,000,000, this is but a small ingathering; but when we reflect that most of the work has been accomplished within three decades, and in the face of many obstacles and constant opposition, there is no cause for discouragement.

CENTRAL AMERICA and MEXICO, in our own North American continent, are also included in Spanish-America. The population of *Central America* is about 3,300,000,—the people are Roman Catholics, and as in South America, a large proportion are a mixture of Spanish, Indian and Negro blood, and they rank very low in the social scale. There are *five little republics* in Central America, sometimes confederated, and often at war with each other; also a *small British colony*, called British Honduras.

Missions.

There is but little missionary work to record. A mission was established by the *Moravians*, on the coast of Nicaragua, in 1847, and for half a century they have been patiently laboring, chiefly among the Indians. There has been great mortality among them on account of the tropical, malarial climate, but as a result of their labors, about 700 converts have been gathered in mission churches, and nearly as many children in the schools. There is but *one* other mission, located in Gautemala City, commenced by the *Presbyterians* in 1883. They have had many difficulties to contend with, but a church has been organized and a house of worship built.

Mexico.

The population of Mexico is about 11,500,000. Of these over 2,000,000 are Spaniards, 4,400,000 are Indians, and a little less than 5,000,000 are a mixture of the two races. There were struggles

for independence by the Mexicans at the beginning of the century, and in 1821 three centuries of Spanish domination were ended, and the last viceroy took his departure.

Republic Established, 1857.

After a long period of anarchy and strife, a liberal constitution was adopted in 1857, but full religious liberty was not granted until 1867, after the execution of the unfortunate Maximilian. The supremacy of the tyrannical papal church then received a check. All ecclesiastical orders were suppressed by "the liberal party," and many church establishments were appropriated by the state. The clergy were prohibited from taking any part in government or politics, though they still continued to exert a wonderful influence over the ignorant and superstitious masses.

Protestant Missions.

The first Protestant missionary to Mexico was *Miss Rankin*, who for some time had been teaching on the American side of the Rio Grande. She commenced work in *Monterey* in *1866*, and labored with great earnestness and success, for twenty years. In *1872* both *Presbyterian* and *American board* missionaries entered Mexico, and soon after, *Methodists*, *Baptists* and several other denominations, were engaged in earnest, active work.

The *American Bible Society* has also been one of the chief agencies in the work, sending out a large number of colporteurs to distribute the Scriptures. The missionaries, at different times, have experienced great opposition from the papal church. There have been mobs, outbreaks and violent disturbances with much loss of life, but in spite of all, there has been constant progress.

Encouraging Success.

Twelve different societies are now actively en-

gaged in mission work. There are 17,000 communicants in the churches, and 7,000 pupils in the mission schools, many of whom are being trained to become preachers of the gospel. These results, as the work of only about twenty years, are regarded as remarkably large, and the outlook is most encouraging for the speedly redemption of Mexico.

Questions.

1. What is the history of missionary work in other parts of South America? In Ecuador and Venezuela has anything been accomplished?
2. In what states has there been but little progress, and where has toleration been granted to Protestants?
3. What different societies are laboring in those states, and what efficient aid is given in the circulation of the Scriptures?
4. What are some of the results of about thirty years of missionary work?
5. What is the population of Central America, and what is the religion and social standing of the people?
6. How many small states or republics?
7. What two missions in Central America, and where are they established?
8. What is the population of Mexico, and what the proportion of Spanish, Indian and mixed races?
9. When did the Spanish rule end?
10. When was a liberal constitution adopted? When was religious liberty granted, and what was the effect on church and clergy?
11. Who was the first Protestant missionary, and how long did she labor?
12. When did Presbyterian and American board

missionaries enter Mexico, and what other denominations soon followed?

13. What has been the progress of the work, and what the results of about twenty years of missionary labor?

CHAPTER XXXIII

AMERICAN INDIANS

THE term "American Indians" belongs exclusively to the numerous tribes scattered throughout the United States, Canada and the British possessions, numbering about 400,000.

Missions in United States.

During the early part of the present century missionary work among the tribes in the United States was carried on by the different *foreign missionary boards*, but in later years, *home missionary societies* have taken up the work. The *American board*, as early as 1815, established missions among the Cherokees of Georgia and the Chickasaws and Choctaws of the southwest, also, a few years later, among the Dakotas or Sioux on the upper Mississippi and Minnesota rivers. With this latter tribe, the name of the devoted *Riggs* is closely associated. When the lands of the red men were coveted and they were unjustly removed again and again to the far West, devoted men, worthy followers of Eliot and Brainerd, risked their lives and endured incredible hardships in their efforts to elevate and Christianize the poor, hunted Indian.

Marcus Whitman, 1836.

Foremost in endurance and self-sacrifice, was Dr. Marcus Whitman, who crossed and recrossed the vast, unexplored passes of the Rocky Mountains, amid untold perils in his work of love. The story of his heroic life, his patriotism and his tragic death, in an outburst of Indian fury in

1847, is well known. In late years many voices have been raised to plead the cause of the cruelly-wronged Indian, and they are now rapidly becoming civilized and Christianized.

The *American Missionary Association* has taken up most of the work among the Indians formerly carried on by the American board, and they have several stations among the *Sioux* or *Dakotas*. The *Presbyterians* and *Episcopalians* also labor among the Sioux. Bishop Whipple and Bishop Hare of the latter church spent years of loving service among them. From that single fierce tribe, those three organizations have gathered more than 4,000 communicants.

The *Methodists* also commenced work among various Indian tribes early in the century. They followed them to the Indian Territory, and together with the *Baptists*, have labored most successfully there. It is said that out of a population of 69,000 in that territory, 28,000 or forty-one per cent. are communicants in the different churches. The "*Reformed Church in America*" has also a successful work among the Cheyenne Indians in Oklahoma.

Canada and British Possessions.

In Canada and the British possessions, the *Canadian Presbyterians*, the *Methodists*, and the *English Church* missionaries have been most active and unwearied in their labors among the Indians. They have penetrated to the bleak shores of Hudson's Bay and to the frigid regions of the Yukon and Mackenzie rivers, gladly enduring exile for Christ's sake.

William Duncan, 1857.

One of the most remarkable and successful missionary enterprises, was the founding of Metlakahtla. William Duncan, a layman, was commissioned by the English Church Missionary So-

ciety to labor among the Indians near the Pacific Coast, in *British Columbia.* Sailing around Cape Horn, he landed in Vancouver in 1857, and went on to Fort Simpson. Several tribes of savage Indians of the Tsimshean family dwelt in the vicinity, and while performing certain orgies outside the walls, their fiendish drunken excesses and cannibal feasts were so hideous that for months Duncan did not dare risk his life among them, but meanwhile, quietly studied the language. At length, he ventured to visit them and tell the story of the Cross. With his wonderful genius, a heart full of love and constant efforts to do them good, he soon won their hearts. A school was opened for children and adults, and the warriors built a schoolhouse.

Colony of Metlakahtla, 1862.

He then became convinced that in order to insure success, those who were willing to follow his teachings, must be removed from their heathen surroundings, and this led to the founding of the village of Metlakahtla, twenty miles down the coast, in the year 1862. Many were ready to go with him at once, and the number steadily increased until the village numbered 1,000 inhabitants. Duncan taught them carpentry, blacksmithing, brick-making, weaving, and also improved methods of fishing and hunting. To aid in exporting their various products, he purchased a schooner, and later a steamer, to ply along the coast. Two-story houses, neatly furnished, took the place of native huts. Schoolhouses were built, also a beautiful church, large enough to seat 1,200, with spire, belfry and bell. The church also had stained windows, an organ and choir and carpeted aisles. Part of the cost of these improvements, was the gift of friends in England, but most of the money was earned by means of

the various trades, in which Duncan was their teacher and leader.

The bishop of British Columbia from time to time visited the mission and baptized the converts, and in 1879 nearly 600 adults and 400 children had received baptism.

Removal to Alaska, 1887.

After twenty-five years of labor, crowned with such success, there arose, unfortunately, serious differences between the colony and their leader, and the parent society which sent him out. For some time there was much excitement and ill feeling, and when at last there seemed no prospect of settling the difficulty, the whole colony with Mr. Duncan at their head, resolved to move across the border to Alaska, and found a new settlement. They applied to Washington for land, and Annette Island was given them. Accordingly in 1887 they removed to Alaska, and founded a "New Metlakahtla." The location is said to be a delightful one. The population is nearly as large as in its most prosperous days, and the outlook is very hopeful. Lord Dufferin, Governor-General of Canada, when visiting this colony, said that he could find no words to express his astonishment at what he saw, and another distinguished visitor wrote,—"There are few chapters in missionary history more full of romance or more wonderful."

Missions Among Eskimos.

But in strong contrast to this mission, we find most dreary surroundings in the northern part of Alaska. *Point Barrow*, a *Presbyterian* mission at the extreme north, is beyond the Arctic Circle, and is so near the Pole that sometimes the summer passes without the ice thawing sufficiently to enable a vessel to enter the port. The people are Eskimos, filthy and stupid, and yet, those de-

voted men, with wonderful heroism, have exiled themselves amid those dreary wastes in order to carry the gospel to that degraded people. The Moravians also have a mission in Alaska, and they have long labored most successfully in Greenland.

Questions.

1. Who are designated by the term "American Indians," and how many are there?
2. Early in the century how was missionary work among the Indians carried on?
3. Among what tribes were missions established by the American board? Who labored long among the Sioux?
4. What self-sacrificing and patriotic missionary journeyed to a tribe beyond the Rocky Mountains; and when was he cruelly murdered?
5. What organizations in the United States are now carrying on the work among the Indians?
6. In Canada and the British possessions what societies are actively engaged in the work?
7. By whom was a mission commenced in British Columbia near the Pacific, and what led to the founding of the colony of Metlakahtla?
8. Tell of the wonderful success of the enterprise, and its removal to Alaska.
9. What missions in northern Alaska beyond the Arctic Circle, and in Greenland?

CHAPTER XXXIV

WEST INDIES

The islands lying between North and South America are called the West Indies. The larger islands of the group are Cuba, Hayti, Porto Rico and Jamaica, while there are hundreds of smaller ones. The population is about 5,000,000.

During the age of maritime discovery in the sixteenth century these islands were divided among the different European powers. With the advent of the Spaniards, Portuguese and others, the original Indian races were held in subjection and cruelly oppressed by their hard-hearted masters and by pirates who shipped them across the seas. When they rose in rebellion, they were gradually exterminated.

Slave Traffic Commenced by Portuguese.

Negro slaves were then imported from Africa, the Portuguese taking the lead in this cruel traffic. The treatment of the negroes was terrible; they were kept in the most abject slavery, working in the mines, or toiling on the sugar and coffee plantations, and were sunk in the lowest depths of sin and degradation.

Moravian Missionaries, 1733.

The first to pity the sad state of those wretched negroes, were the Moravian brethren. In 1733, two of their number went to the island of St. Thomas, willing even to go into slavery themselves if they might preach the gospel to those unhappy people. Other reinforcements arrived, and they labored faithfully for years, but the climate was so deadly that in eleven years, thirty-five of

the number died. Gradually many negroes were baptized, but much opposition was encountered from the planters, especially when help or sympathy was given to the oppressed negroes. Later English Wesleyans, Baptists and Church Society missionaries also labored faithfully in Jamaica, Trinidad and other islands. The cruel imprisonment and persecution of some of the missionaries was one of the causes which led to the abolition of slavery.

Slaves Emancipated, 1834.

The English nation was thoroughly aroused, and at length an act was passed by Parliament emancipating slaves throughout all their colonies. This act came in force in 1834, and from that time greater progress has been made. Missionaries from various societies, both in England and America, are laboring with success in the different islands, and in Jamaica, which is under British rule, the greatest improvement is seen. The island of Hayti is independent.

Slave trade Suppressed in Cuba, 1855.

Cuba and Porto Rico, long under Spanish rule, have not shared in this progress. It was not until 1853 that the English government succeeded in inducing the Spanish authorities to suppress the slave trade in Cuba. No religion except the Roman Catholic has been tolerated by government. The oppressed people have risen again and again in insurrection and rebellion, and they have endured the added horrors of war, pestilence and famine, but since the war between the United States and Spain has ended, and a better and more liberal system of government will take the place of Spanish rule, we may soon look for a most decided moral and religious improvement in the islands of Cuba and Porto Rico.

It is estimated that there are 113,000 members

of mission churches throughout the islands, and 50,000 pupils in the mission schools. The European and American missionaries number 130, and there is nearly as large a force of native pastors and helpers.

Questions.

1. Where are the West Indies? Name some of the larger islands of the group.
2. When were these islands discovered and divided among the European powers?
3. What were some of the sad results of Spanish and Portuguese rule?
4. Who were the first missionaries, and when did they go to the West Indies?
5. What were some of their trials?
6. What was one of the causes which led to the abolition of slavery in the English colonies, and when did the law take effect?
7. From that time how has the work of missions progressed, and where is the greatest improvement seen?
8. Which island is independent? What has been the condition of Cuba and Porto Rico?
9. Is the outlook brighter now for those islands?
10. What are some of the results of missionary work throughout the islands?

CHAPTER XXXV

AFRICA

PHYSICAL FEATURES—EXPLORERS—PEOPLE

AFRICA is the largest of all the continents, with the exception of Asia, and it is the latest and least known of any quarter of the globe. Although Egypt, in the northeastern part of Africa, was one of the most ancient of kingdoms, being almost first in Bible history, yet, at the beginning of this century, scarcely anything was known of this great continent, except along the shores of the Mediterranean, and a Dutch colony at the extreme south, near the Cape of Good Hope. The Portuguese also had a few trading posts along the coast, and the Arabs and Portuguese had penetrated among some of the negro tribes as traders and slave stealers, but the vast interior was unexplored and unknown.

Obstacles to Work of Exploration.

When, early in the century, attempts were made in the interests of science or religion, to penetrate into the interior, the continent was found to be the most inaccessible of all lands, and the early explorers met with incredible obstacles and hardships. *Three striking physical features* of the continent may be mentioned, as presenting serious obstacles to the work of exploration, and they account at once for this difficulty of access to the heart of Africa.

FIRST, the marked absence of bays affording a safe anchorage. Unlike Europe and Asia which are everywhere indented with gulfs and bays,

Africa presents an almost unbroken coast-line, furnishing very few good harbors.

SECOND, a hindrance is found in the fact that the rivers, though large, are not navigable near the coast-line. The contour of the surface of the land is very peculiar. It has been compared to an inverted saucer; next to the sea everywhere the coast-line is low, rising at a short distance inland, to a mountainous region, which terminates in an extensive plateau. The rivers, therefore, rising in the central elevated regions, must descend through the mountain range in their course to the sea. As a result, for miles they are not navigable on account of the cataracts and waterfalls which abound.

THIRD, the low coast region is exceedingly unhealthful and malarious. This low-lying rim next the sea in equatorial regions, is often most feverish. The extreme heat, the heavy rainfalls and the rank vegetation make the climate malarious and deadly to Europeans. All travel, also, must be on foot, through dense jungles and forests, amid hostile and cannibal tribes, and before a more healthful location at a higher altitude could be reached, the traveller often succumbed to the fatal fever or other hidden dangers of the way.

Noted Explorers.

The work of exploration, therefore, was necessarily slow; the greater part having been accomplished in the latter half of this century. The pioneer in African exploration in this century, was *Mungo Park*, (1795–1806). He entered from the west, through Senegambia, and made two journeys, going as far as Timbuctoo, near the river Niger, and was killed by the natives. Several other explorers took up his unfinished work on the *west* coast some years later. On the *eastern* coast, a German missionary of note, *Krapf*,

driven by Jesuit intrigue from his work in Abyssinia, entered from Zanzibar (1844), and made important discoveries. He was followed by *Burton, Speke, Grant* and many others; but the "prince of all explorers" was *David Livingstone* (1840–1873), whose ardent desire to open up Africa to missions, and to abolish the accursed slave trade, nerved him to long years of patient endurance and heroic achievement. And closely associated with him is *Stanley* (1871–1889), who went bravely to Livingstone's rescue at Ujiji, and later, by his explorations in the face of untold difficulties and perils, gave most efficient aid in opening up the dark continent to the light of the gospel.

Results of Exploration.

In these later days, the truth has been proved of Livingstone's repeated assertion, that "the end of geographical discovery is the beginning of missionary enterprise." The knowledge gained by means of these explorations, of the dense darkness, superstition and barbarism in which Africa has been enshrouded, has moved the heart of the Christian world to pity, and a wonderful impulse has been given to missionary work. The opening up, also, of these formerly inaccessible regions, has made it possible for missionaries to enter there with the message of salvation.

The Various Races.

The population of Africa is variously estimated, but the most reliable authorities place the figure at 168,000,000. There are a great number of different races and languages, but nearly all the people are either savage pagans or Mohammedans.

In the north, on the shores of the Mediterranean, from Egypt to Morocco, we find Moors,

Berbers, Arabs and Turks, and Mohammedanism is the prevailing religion. In the northeast are Copts, Nubians and Abyssinians. The Copts and Abyssinians have retained a semblance of Christianity since the fourth century. At that time Alexandria was one of the leading centres of the Christian faith, and Abyssinia was Christianized, but their faith, never very pure, has become corrupt, and is now largely mixed with paganism.

EAST AFRICA is occupied chiefly by the Bantu races. There are numerous distinct tribes and languages, including Basutos, Bechuanas, Zulus and many others. These Bantu races extend also into Central Africa, and nearly across the continent. Their only religion is fetichism. Witchcraft, cannibalism and most cruel customs prevail among most of the tribes.

IN THE SOUTH we find Bushmen and Hottentots, who are of the lowest grade of intellect, and Kaffirs, who are fierce and warlike. All are in the grossest paganism.

The natives of WEST AFRICA are the true Negroes. They have long been the victims of the most inhuman cruelty, and they are sunk in vice and superstition. This has been the chief seat of the revolting slave trade. It includes the Sierra Leone coast, coast of Guinea, Gold coast and other subdivisions. Some of the tribes are fierce and brutal. Horrible rites attend the death of savage despots. The prevalence of human sacrifices, cannibalism, infanticide, and every species of brutality and bloodshed, make the record of this section the darkest of all Africa. The inhabitants of the *Soudan*, which is more central and north of the Equator, are also of the Negro race, but they are farther advanced in civilization. Some of those tribes have embraced Mohammedanism.

Questions.

1. At the beginning of this century what was known of the continent of Africa?
2. Who first established a few trading posts, and for what purpose?
3. What three physical features of Africa were obstacles to the work of exploration?
4. What noted pioneer entered from the west coast, and what was his fate?
5. On the eastern coast, what German explorer travelled inland from Zanzibar, and by whom was he followed?
6. Who was called the "Prince of explorers," and what grand objects nerved him to endure years of toil and privation?
7. Whose name is associated with Livingstone, and what has been accomplished through his labors and those of many other explorers?
8. What is the population of Africa? Is there unity of race, language and religion?
9. What are some of the races in the north, and what is the prevailing religion?
10. What races in east Africa, and what do they worship?
11. What degraded tribes in South Africa?
12. Of what race are the natives of the western coast, and what is their character?

CHAPTER XXXVI

AFRICA

MISSIONS IN WEST AND SOUTH AFRICA

THE first missionaries to WEST AFRICA were Moravian brethren who went to the Guinea coast in 1737, but on account of the many serious difficulties, and great mortality among them, the work was, after a time, suspended.

Sierra Leone. Church Missionary Society, 1804.

In 1787 Sierra Leone was purchased by an English company as an asylum for liberated slaves, and in 1804 the Church Missionary Society commenced work there. After twenty-two years of work, so deadly was the climate, that out of seventy-nine missionaries, from time to time sent out, only fourteen were left to carry on the work. *American* missionaries from different denominations, who established missions in *Liberia* and other places on the coast, from 1821 to 1835, suffered in like manner. After some years the plan was adopted of removing the mission stations to higher ground, and thus, better health was secured and the work was more successful. Gradually, also, native ministers, who could better endure the climate, were substituted for Europeans.

Samuel Crowther, Bishop in 1864.

One of the most prominent of these was Samuel Crowther, afterward consecrated "first bishop of the Niger." When a boy of eleven years, he was carried off from his home in Yoruba-land in

1821, and was driven as a slave to the coast, to be sent across the sea. But the slave ship was captured by a British cruiser and he was liberated and placed in a mission school in Sierra Leone, where he was educated. At the age of fifteen he was baptized, and resolved to devote his life to the uplifting of his countrymen. Later he studied for the ministry in England, and was sent as a missionary to his own country. There, by a remarkable Providence, he met his mother and brother in the street; and he had the joy not long after, of leading them to embrace the gospel. He was untiring in his efforts to preach the word, translate the Bible and establish schools and churches in different localities. In 1864 he went to England to attend the annual meeting of the Church Missionary Society, and report the progress of his work, and he was then consecrated "first bishop of the Niger." He died in the year 1891, at the age of eighty-two. Dr. A. T. Pierson, in speaking of Bishop Crowther, says,—"Wherever he went, he brought and left a blessing, and no man perhaps did more than he for the elevation and salvation of his degraded countrymen."

Methodist Missions, 1832.

The American Methodists established missions on the west coast in 1832, and they have been continued with much success. Rev. William Taylor was appointed "Missionary Bishop of Africa" in 1884. For many years he had travelled throughout India, Australia and many other countries as an evangelist, and he has had a wide experience and deep devotion to the missionary work. His plan, akin to that of the Moravian brethren, was to establish, as far as practicable, self-supporting missions, and he has devoted the proceeds of the sale of his books, amounting to

$200,000 to the accomplishment of this purpose. In Africa and India however, the native conditions of life differ so radically from those of the missionaries that the plan does not succeed without great modifications.

Congo. Baptist Missions.

In the Congo Free State the Baptists have successful missions. This large territory in West Central Africa has been under the rule of the king of Belgium for more than ten years, and great advances have been made through his efforts, in establishing order and in opening up the region to missionary effort.

South Africa.

In South Africa missions have been most numerous and most successful. The climate of the Cape of Good Hope, being in the south temperate zone, is delightful. At the beginning of this century, a Dutch colony had long been established there, though they had done nothing for the elevation of the natives.

Moravians. George Schmidt, 1737.

The Moravians established the first mission among the Hottentots in 1737, the same year in which some of their number went to the west coast. George Schmidt was sent from Herrnhut to Cape Colony. He was one of the Bohemian exiles who had suffered for the gospel's sake. He had been imprisoned six years with such heavy chains that he was crippled for life. Being advanced in years, he did not attempt to learn the native language, but preached in Dutch, and labored for seven years with great love and devotion, gathering fifty converts. From the first he endured much opposition from the Dutch, who had always treated the Hottentots as slaves, and looked upon them with the greatest contempt. Finally he was driven from his work by the civil

authorities. Although he begged to return to his little flock, he was not permitted to do so. In 1792, fifty years later, the mission was again taken up by the Moravians.

London Mission. Vanderkemp, 1799.

In 1799 the London Mission sent out Dr. Vanderkemp. Although he was a university graduate, and in his youth an infidel, yet, after his conversion at the age of fifty years, he by choice went to labor among the low and degraded Hottentots. He also suffered much annoyance from the hatred and prejudice of the Boers, and the opposition of the civil rulers; but he devoted himself to the welfare of the natives, teaching them, in coöperation with his associates, many useful arts of industry, as well as the truths of the gospel, and winning the affection of hundreds of the downtrodden Hottentots. Soon after his death in 1811, the work, on account of various changes, was relinquished.

Questions.

1. How early did Moravian missionaries go to West Africa, and why was the work suspended?
2. What led to the occupancy of Sierra Leone as a mission station? When and by what society was work commenced there, and with what success?
3. When were other missions established in Liberia and on the coast, and what plans were adopted for securing better health for missionaries in that feverish climate?
4. What native was consecrated bishop of the Niger? Give an account of his life and work.
5. When were Methodist missions established on this coast, and who was appointed mission-

ary bishop of Africa in 1884? What was his plan of mission work?

6. What missions have been successful in the Congo Free State, and through whose efforts has assistance been given?
7. What is the climate of South Africa, and how do missions there compare with those in other parts of Africa?
8. In the early history of the Dutch colony, what was its attitude toward the elevation of the natives?
9. When and by whom was the first mission commenced to the Hottentots? Tell of the self-denying work.
10. What pioneer missionary went out in 1799 under the London Missionary Society? Give an account of his life and work.

CHAPTER XXXVII

SOUTH AFRICA

MOFFAT—LIVINGSTONE—ZULU MISSION

Robert Moffat, (1795–1883) was one of the most noted pioneer missionaries to Southern Africa. He was sent out by the London Missionary Society in 1816 at the early age of twenty-one years. He was born in Scotland in 1795, and was brought up as a gardener, attending a night school, where he studied Latin and mathematics. At sixteen he joined the Wesleyan Methodists, and soon after his attention was directed to missions by incidentally attending a missionary meeting. The impression there received was deepened, as his memory reverted to his cottage home where his mother was wont to gather her little boys around her on wintry evenings and read accounts of missionary labors in heathen lands. Thus influenced, he determined to become a missionary, and under the guidance of a minister, who was interested in him, he studied to prepare himself for missionary work. After a short term of college training, he was ordained at the same time with John Williams, the martyr of the Pacific Islands, and sailed with four associates for South Africa.

Hottentot Chief, Africaner.

He labored first among the Hottentots in Namaqua-land. Africaner, a Hottentot chief and savage outlaw was then the terror of the whole country. Moffat with great heroism, resolved to take up the work in his territory, in spite of the

advice and protestations of his friends, who told him that the savage monster "would make a drum-skin of his hide, and a drinking-cup of his skull."

After a wearisome journey of months, and the aid of a guide through the hot and sandy desert, he reached Africaner's territory, and took up his abode there. With wonderful patience and love, he soon influenced the chief and his followers to attend religious services, and then he won them by the story of the Cross. A few years later, when Moffat went farther north to labor among the Bechuanas, Africaner resolved to move his tribe and settle near his beloved teacher. But he was suddenly taken ill, and died in his kraal among his own tribe.

Bible translated by Moffat.

Moffat and his wife, a most devoted and heroic woman, labored for fifty years in Africa. Moffat learned the Bechuana language and commenced the translation of the Bible. He taught the natives the arts and habits of civilized life, established schools and a church with 150 members. When on a visit to England in 1840, his "appeal for the dark continent," touched the heart of Livingstone and decided him to choose Africa as a missionary field. After Moffat's return to Africa, he finished the translation of the Bible, a work of thirty years. In 1870 he and his wife returned to England, where, honored and beloved, they spent their declining years. He died in 1883 in the eighty-eighth year of his age.

David Livingstone, 1813–1873.

Livingstone followed Moffat to the same mission, and was sent by the same society in 1840, and for thirty years they were contemporaries in the great work of Africa's redemption. Livingstone's fame is perhaps greatest as an explorer,

yet he was ever a most devoted missionary, and until his visit to England in 1856, his missionary work had the greatest prominence. On arriving at the cape in 1841 he went 700 miles inland to Kuruman, Moffat's station, where he remained two years, learning the language and methods of work. He then removed 200 miles northeast of Kuruman, and having married Mr. Moffat's daughter, he built a house, and commenced work at his first missionary station, Mabotsa.

Livingstone's Work and Influence

His plan was to open up new centres among different tribes, and raise up native pastors and teachers. His kindness, tenderness and sympathy in his dealings with the natives led them to look upon him as a superior being. The constant hard labor of his early days in a cotton mill, helped to give him the patient endurance and self-sacrificing energy, which were so prominent throughout his whole career, both as a missionary and an explorer. The abolition of the slave trade was his master passion, for he knew that unless that "open sore of the world" were healed, there could be no civilization, and no Christianity for Africa. The description of the terrible scenes he witnessed, raised a powerful feeling throughout Christendom against the slave trade, and led to united efforts for its abolition; and the grand impulse afterward given to missions was due to the influence of his heroic life and death.

His Death at Chitambo, 1873.

The account of the circumstances of his death, and the devotion of his trusted, loving servants Susi and Chuma, is most touching, and without a parallel in the annals of history. Wasted by repeated attacks of fever, and worn out with toil and suffering in his weary march, alone, but for

his faithful attendants, Livingstone was found on the morning of May 1st, 1873, kneeling by his bedside with his face buried in his hands on the pillow. With silent awe his servants watched him, fearing to invade the privacy of prayer, but, as he did not stir, one of them drew near, and gently touching him, felt the chill of death upon his cheek.

Devotion of Susi and Chuma.

Then was seen the wonderful faithfulness, devotion and heroism of those dark sons of Africa. They knew that the body of their "great father," his journals and personal effects should be sent to his native land; but Zanzibar, the nearest point to the coast, was 1,500 miles distant! The long journey must be secretly made, and they must pass through numerous superstitious tribes. This was a problem which might well perplex the ablest and wisest; but those simple-hearted children of the dark continent, faithfully accomplished the sacred task. They tenderly embalmed the body, burying his heart in Africa, the land he loved, and then took up their precious burden, fearing to entrust it to other hands and commenced their sad and weary march of nine months' duration to the sea. Surely it was meet that places of honor were accorded to those dark-skinned heroes when the funeral train moved through the aisles of Westminster Abbey, where England's greatest statesmen were assembled, to honor the memory of the illustrious missionary explorer.

Other European Missions.

Many other missions were established in South Africa early in the century. The *English Wesleyans* sent out Barnabas Shaw, as early as 1814, and he commenced a successful work in Namaqualand. *Scotch* missions date from 1821 and their labors were chiefly among the Kaffirs. There

were *German*, *Swedish* and *Norwegian* missions also in Natal, Orange Free State, Cape Colony and other provinces.

Zulu Mission. American Board, 1834.

In 1834 the American board established a mission at Natal among the Zulus and the honored names of Grout, Lindley, Adams and Tyler, were early associated with that mission. The missionaries have penetrated farther north also, toward the Zambezi river, and in later years the American board has a successful mission on the highlands toward the northwest, about 200 miles from the Atlantic coast. Bihe and Bailunda are central stations, and the mission is called "the West African Mission." Cape Colony, in the extreme south, under British rule, has a large European population, and after a century of missionary labor among the native tribes, it may now be regarded as Christianized.

Questions.

1. Who was one of the most noted pioneer missionaries in Southern Africa? When, and under what society was he sent?
2. What were some of the influences that decided him to become a missionary? What martyr-missionary was ordained at the same time?
3. Where did Moffat first labor? Give an account of the conversion of the Hottentot chief, and also of his work.
4. Who was influenced by Moffat's appeal to join him in Africa? How long were they contemporaries in the work, and what family relation existed between them?
5. What was Livingstone's plan in mission work, and in what estimation was he held by the natives?

6. What severe experience in his youth helped to give him his patient endurance and energy?
7. What effect was produced throughout Christendom by his heroic life and death, and what were some of the circumstances of his death?
8. Give an account of the loving devotion of his servants, Susi and Chuma.
9. Mention some of the other missions established in South Africa early in the century.
10. When and where were missions established by the American board?
11. What part of South Africa is now regarded as Christianized?

CHAPTER XXXVIII

AFRICA

EAST AND NORTH AFRICA

This division includes the *eastern* coast, lying between Abyssinia and the mouth of the river Zambezi, and also the inland region of Central Africa around the great lakes made famous by the discoveries of Livingstone and Stanley.

Church Missionary Society. Alexander Mackay.

The English Church Missionary Society had commenced work in the coast region near Zanzibar, through the missionary explorer, Krapf, in 1844. But after Stanley had called special attention to Uganda, fresh interest and enthusiasm was awakened by that society in African missions, and a party of eight missionaries among whom was Alexander Mackay, started for Victoria Nyanza in the year 1876. They were destined to endure many severe trials. Two of the number were murdered by the natives. Fever and other diseases thinned their ranks and finally Mackay was left alone. King Mtesa of Uganda, who at first befriended Mackay, was easily influenced by jealous Arab traders, and Mackay's life was often in danger. In 1881 he was cheered by the baptism of five converts, and other co-laborers joined him.

Murder of Hannington. Persecution.

But disappointment followed. Mtesa died in 1884, and his son Mwanga, a cruel and vicious

youth succeeded to the throne. He commenced a persecution of Christians by burning two lads, who bravely met their fate singing songs of praise. In 1885 Bishop Hannington, who was journeying to join the mission, and who had not heard of Mtesa's death, was cruelly murdered by Mwanga's order. The next year thirty Christian converts were slowly burned alive! Mackay was now virtually a prisoner in Uganda, for he was refused permission to leave the country. In spite, however of persecutions and the sore peril which threatened him, he heroically labored at his daily task of translating and printing the Scriptures, and finally permission came for him to leave the country. He then found an asylum in the territory of a friendly chief and established a successful *mission* at *Usambiro* where Stanley visited him in 1889. He died in 1890 at the early age of forty-one years.

Lakes Nyassa and Tanganyika.

About the same time that Mackay and his party went to Victoria Nyanza, several other missionary expeditions were planned by *English*, *Scottish* and *German* societies to the regions of Lakes Nyassa and Tanganyika. All these undertakings have been attended with great difficulty and danger. There were at first vexatious delays, and numerous trials resulting from the violence of slave dealers and from the fatal African fever which claimed many victims from among the mission circles. But with great resolution and devotion, difficulties were gradually overcome, and the confidence of the natives gained. Small steamers, built in sections, were carried on the backs of natives past the cataracts and through the jungles and launched on the large rivers and lakes. Thus communication has been opened between various native tribes and mission stations; an easy mode

of transportation has been furnished, and the interior, so difficult of access, is rapidly being opened up to the heralds of the Cross.

North Africa.

North Africa extends from the Red Sea to the Atlantic, and from the Mediterranean to the southern boundary of Abyssinia and the Desert of Sahara. The countries bordering the Mediterranean during the early centuries of the Church, were Christianized and included in the Roman Empire, but when Mohammedanism became triumphant in the East, fierce Arabs overran those countries, conquering them with the sword and the Korán. *Algeria*, which lately passed under French rule, is nominally Roman Catholic, and the Copts in Egypt and the Abyssinians still retain a corrupt form of Christianity.

Mission to Copts and Abyssinians.

The first Protestant missionaries were sent out in 1819, under the English Church Society to labor among the Copts in the hope that if a pure gospel were preached among them, they might be reformed; but after long and earnest effort, the mission proved a failure. A mission was afterward commenced in Abyssinia in 1830, but through Jesuit influence, the missionaries were expelled. Dr. Krapf, who was one of them, then went to the region of Zanzibar, and later became a missionary explorer.

American Presbyterians. Egypt.

About the year 1854 American missionaries from the Presbyterian Church founded a mission in *Egypt*, with Cairo and Alexandria as centres. Schools were opened and the gospel was preached throughout the valley of the Nile to both Copts and Moslems. One thousand Mohammedan children were gathered in mission schools, and steady progress has been made in every depart-

ment of mission work. Dr. Lansing and Rev. John Hogg were pioneer missionaries. A Hindu prince, Maharajah Dhuleep Singh, married one of the girls from the Cairo mission school, and for many years he sent a liberal annual offering to the mission.

Mohammedan Schools.

Miss Whately, daughter of the archbishop of Dublin, established schools for Mohammedan children in Cairo about the year 1860. These schools were continued chiefly at her own expense, for about thirty years. An English society is also laboring in *Algeria*, and among the Moslems in *Morocco*, *Tunis* and *Tripoli*, but there have been very few converts among the Mohammedans.

The partition of Africa among the different European powers, although condemned as unjust and high-handed, has, nevertheless, been an important factor in the civilization of that vast continent. Highways have been opened to the interior, trade has been encouraged, the slave traffic well-nigh abolished, and railways have been surveyed, and in some sections completed.

Results.

In summing up the results of missionary work in Africa, it is computed that there are more than 140,000 native Christians; and 1800 European and American missionaries are laboring in connection with more than seventy different societies. It is true that many parts of Africa are still unexplored and in heathenish darkness, yet, such progress has been already made, that we can reasonably hope that the next generation will witness marvellous triumphs of the gospel of peace throughout the length and breadth of the dark continent.

Questions.

1. What is included in the division of East Africa?
2. By what society was a mission commenced near Zanzibar; and what led to a revival of interest later?
3. How many missionaries went to Victoria Nyanza to found a mission; and who was soon the sole survivor?
4. Relate some of Mackay's trials under King Mtesa, and the cruel acts of his son, Mwanga.
5. When was Bishop Hannington murdered? When the king finally allowed Mackay to leave Uganda, where did he establish a mission?
6. Near what other large lakes have missions been established, and what has been their progress?
7. What is the extent of North Africa, and what has been the history of the countries bordering the Mediterranean?
8. Where do we find Roman Catholics under French rule, and what races retain a corrupt form of Christianity?
9. When were English church missionaries sent among the Copts and Abyssinians and with what success?
10. What prosperous American mission in Egypt, and who were the pioneers? What Hindu prince gave liberal donations to that mission?
11. Who also established and supported schools for Mohammedans? What mission work in Algeria and the Moslem states?
12. How has the partition of Africa among the European powers affected the missionary work? What are some of the results, and what is the outlook?

CHAPTER XXXIX

MADAGASCAR

MISSIONS—TRIUMPH OF THE GOSPEL AMID PERSECUTION

THE large island of Madagascar lies about 250 miles east of Africa. It is 1,000 miles in length, and about 300 in breadth. Like the continent of Africa, it has very few good harbors, and the coast is low and feverish, rising gradually to the centre, where there are several ranges of lofty mountains.

Character of the People.

The natives are not of African origin, but resemble the Malay and Polynesian races. There are several distinct tribes, but they all speak the same language, Malagasy. The Hovas and other tribes in the interior, when visited by Europeans, were found cultivating the soil and possessed of some mechanical skill. They were said to be courageous, kind to children, and to the aged, and loyal to their rulers. They had no temples or priests, but their religion was fetish worship, and a belief in charms, witchcraft and medicine-men. Slavery everywhere prevailed. Captives taken in war were sold and Africans were imported and sold by Arab traders.

King Under English Influence.

Early in the history of Madagascar the Portuguese, Dutch and French tried at different times to establish themselves on the island, but were not successful. The English, however, were Providentially led to exert a Christian influence in the island early in this century. In the year 1810 the

different tribes who had often been at war with each other, were united under an energetic young king, Radama I. Sir Robert Farquhar, who had been appointed governor of the island of Mauritius, east of Madagascar, looked upon the slave trade, so openly carried on in Madagascar, with the greatest abhorrence. He entered into negotiations with the young king, offering to supply him with arms, powder, etc., if he would abolish the slave trade. In 1820 a treaty to that effect was concluded.

First Missionaries, 1818.

Sir Robert had also represented to Christians in England the great need of the gospel in Madagascar, and in 1818 two missionaries with their families landed on the island. They, however, remained too long on the feverish coast, and in two months, only one of the six remained alive. The survivor, Rev. David Jones, was obliged to leave the island for a time, but returned in two years. A large reinforcement of missionaries also soon arrived, and they were welcomed by the king, who, although he had no regard for religion, favored secular education. The missionaries had first to learn the language and reduce it to writing. A dictionary and grammar were then made, and a translation of the Scriptures commenced. Schools were opened and as a result of teaching and preaching, there were many converts. In 1826 a printing press was also set up to the great delight of the king.

Persecuting Heathen Queen, 1829.

Three years later, in 1829, Radama I. died, and one of his twelve wives, Ranavolana I., a wicked, passionate, bloodthirsty woman, succeeded him. At first she did not openly persecute Christians—she even for a time allowed meetings for Christian worship, and baptism.

After a while the heathen party was alarmed at the progress of Christianity, and aroused the jealousy and anger of the queen. She called a great gathering of the people, and all were obliged to tell the authorities whether they had been guilty of listening to Christian teaching. Those who had done so were heavily fined and threatened with death or slavery for a second offence. Soon after, in 1836, the missionaries were ordered to leave the island—and with the deepest anxiety and apprehension, they were forced to leave their flock alone and unprotected. They had, however, succeeded in finishing the translation of the scriptures, and 1,000 copies had been printed and circulated before they left.

Heroism of Christians.

A bitter persecution soon broke out; and then was seen in Madagascar the most wonderful triumph of the gospel, that has ever been recorded. Christians from all classes, the rich and the poor, the aged and the young rather than deny their faith, heroically faced death in the most agonizing forms, calmly and even joyfully. There were four principal places of martyrdom, where they were either speared and thrown to the dogs, hurled from a precipice, stoned or burned. Others sold as slaves, and heavily chained, were driven into the fever districts. But in spite of all this persecution, the number of Christians had increased during that long and cruel reign of more than thirty years, from 2,000 to 40,000. When we reflect that the people had but recently emerged from paganism, that they were alone without their trusted guides and teachers, and that even their Bibles so lately received were destroyed whenever found, we marvel at their constancy and Christian faith. Under these circumstances the rapid

increase is without a parallel in the history of the Church.

A Christian Queen, 1869.

In 1861 the queen died and was succeeded by her son. All persecutions then ceased, the missionaries returned, and memorial churches were built upon the former chief places of martyrdom. Eight years later Ranavolana II. a Christian queen, was on the throne. She and her husband, who was prime minister, were baptized and received into the Church. The palace idols and many others were publicly burned; schools were opened, and steady progress had since been made in education and civilization. The Hovas, the principal tribe in the interior, were Christianized, and are helping to extend the gospel to other parts of the island where there is still a large pagan population.

A French Protectorate Established.

Lately the French had succeeded in establishing a protectorate over the island. Numerous Jesuit priests also have entered with an influence hostile to the Protestant religion, and much anxiety is felt as to the future progress of the gospel among this interesting people. Missionary work, however, is carried on with much success by various English and Norwegian societies. Schools are everywhere established, and colleges also, where many are being trained to become teachers, pastors and evangelists; and there is reason to hope that in this age of Christian progress, the present and also future generations may, like their fathers, be found loyal to the Christian faith.

Questions.

1. Where is Madagascar situated? How large is it, and what are some of its physical features?

2. What is the origin and character of the people?
3. What was their religion, and what cruel custom was prevalent?
4. What circumstances led to the formation of a treaty to abolish the slave trade?
5. When were English missionaries sent to Madagascar, and what reverses were first experienced?
6. After two years what success attended their efforts?
7. On the death of the king, who succeeded him?
8. What was the character of the queen, and what measures did she take to prevent the spread of Christianity?
9. What was the wonderful effect of this cruel persecution?
10. How and when did the persecution cease?
11. When did a Christian queen succeed to the throne, and what has been the result?
12. What nation has now established a Protectorate over Madagascar, and what is the outlook?

CHAPTER XL

TURKISH EMPIRE

COUNTRY—PEOPLE—ORIENTAL CHURCHES—
EARLIEST MISSIONS

ADJOINING the great African Continent on its northeastern border we find the Turkish Empire, which less than a century ago claimed all of Northern Africa and Egypt among its conquered possessions. Though shorn of some of its dominions it is still of vast extent, covering 1,200,000 square miles. It embraces extensive territories in Southeastern Europe, and Western Asia, grouped around the eastern waters of the Mediterranean, the Red Sea, and the southern shores of the Black Sea. Constantinople, its central and beautiful city, the coveted prize of many nations, commands the entrance to the Black Sea, while westward European Turkey stretches along the southern shores of the Danube, and Asiatic Turkey extends eastward to the river Euphrates.

A Land of Interest to Christians.

Especial interest has centred around Turkey, among all Christian nations, from the fact that it includes the land where the Saviour lived and died, where the first seven churches were located, and where the most wonderful triumphs of the gospel were achieved. As we have followed the history of the Christian Church we have seen that even when the fierce followers of Mohammed overran those lands, Jerusalem was for centuries

the goal toward which the eyes of all Christendom turned with intense longing for its possession. Immense treasures of wealth, and millions of precious lives were sacrificed by crusading hosts in the attempt to wrest the Holy Sepulchre from infidel hands. When at last success crowned their efforts, the triumph was short. The Saracen hosts of the false prophet were again victorious, and ever since a thick pall of superstition, cruelty and ignorance has settled down upon that empire.

The population of Turkey is over 30,000,000, and is composed of Turks, Greeks, Arabs, Syrians, Jews and various mountain tribes. Three-fourths of this vast number are bigoted Mohammedans, while one-fourth is composed of Jews, and the adherents of the corrupt Oriental churches, Armenian, Nestorian, Bulgarian, Greek and Syrian.

Oriental Churches.

These different sects, remnants of the early Christian Church, have for twelve centuries resisted the proselytizing efforts of the Moslems, and even amid persecution have remained steadfast to the faith. Although much error has crept into their doctrine and practice, they have retained some germs of truth and they hold in reverence the name of Christ and the Bible. The Bible, however, was formerly a sealed book to them; for though not forbidden, it was in a language the common people could not read nor understand. In doctrine the Oriental churches have many points of resemblance to the Roman Catholic Church, and their religious services are cold, formal and ritualistic. At the head of each sect is a patriarch who often rules with despotic power both priest and people. These religious sects are scattered throughout the various provinces of the Turkish Empire; and as the ruling power

everywhere is Mohammedan, those who are called Christians, are subjected to scorn, insult, and often to persecution and servitude. The Jews who are settled in many parts of Turkey, are also a despised and often a persecuted people.

Mission to Palestine, 1819.

Early in the nineteenth century when the subject of missions was stirring the hearts of Christians, the thoughts of many were turned toward the Jews in the Holy Land and a mission was planned by the *American board* to Palestine. Two missionaries, Messrs. *Fisk* and *Parsons* were instructed to commence, if practicable, work among the Jews. At the same time they were advised to take a general survey of the land, the various tribes and sects and ascertain, if possible, where the greatest good could be accomplished, whether among Jews, Mohammedans or nominal Christians of the Oriental churches. Sailing in 1819 they first stopped at Malta and then made Smyrna their headquarters while studying Oriental languages and touring through Palestine and Asia Minor. In 1821 Parsons went to Jerusalem, but was not able to remain there, and in a few months his health failed and he died in Egypt. Other pioneers, *Jonas King*, *Eli Smith* and *Dr. Goodell* soon joined the mission, and as they could not effect an entrance into Jerusalem, they selected Beirut as a central station. In 1825 Fisk also died, and a time of disappointment and anxiety followed.

The Greek revolution was at its height, and on account of the embarrassments and perils which surrounded them, they were obliged to leave Beirut for a time and retire to Malta. A printing press had been set up in the island by the American board, and thus they were enabled to carry on one branch of missionary work, by preparing

and printing books and tracts in the languages of the people.

Beirut and Constantinople Occupied, 1831.

When peace was restored in 1831, it was decided to divide the missionary force, and occupy two important centres, Beirut and Constantinople. In the latter city there were a large number of Armenian Christians who were easily accessible, and it was thought they would welcome the preaching of the gospel. Accordingly Dr. Goodell went to commence work among them.

Important Exploring Tour.

About the same time Messrs. Smith and Dwight started upon an exploring tour throughout the Turkish Empire, and the results which followed proved this to be an event of much importance. They visited especially the Christian churches, going as far as Persia among the Nestorians. Their report of the churches and the character of the people was most favorable. It awakened the hope that those almost lifeless churches might be reformed and spiritualized by the preaching of a pure gospel, and it was resolved to push forward the work with vigor in various centres.

Questions.

1. What is the extent and situation of the Turkish Empire?
2. Why have Christian nations felt especial interest in Turkey?
3. How large is the population, and of what nationalities is it composed?
4. Name the religious sects, and give some account of the Christian churches?
5. What is the religion of the ruling power, and how are Christians and Jews treated?
6. When and how was the first American mission

to Turkey commenced? Give its history during its first decade.

7. In 1831 what two important centres were occupied, and what work was commenced in Constantinople?
8. What important tour of exploration was made, and with what result?

CHAPTER XLI

TURKISH EMPIRE

MISSIONS AMONG NOMINAL CHRISTIANS AND JEWS

Nestorian Mission, 1834.

THE establishment of the Nestorian Mission was one of the results growing out of the tour of exploration. In 1834 Rev. Justin Perkins and his wife were sent to Persia by the American board, and they were soon joined by Dr. Grant. This field is located 1,000 miles east of Constantinople in northwestern Persia. The people are gathered chiefly around Lake Oroomiah, though some mountain Nestorians are also found in Turkey. The missionaries received a warm welcome, schools were opened, a printing press was set up and soon their numbers were largely reinforced. Among others, Miss Fidelia Fisk joined the mission in 1843, and labored with great zeal and love among the Nestorian women. Dr. Perkins, who spent thirty-six years in Persia, completed a translation of the Bible into Syriac.

Armenian Mission, 1831.

The Armenian Mission in Constantinople made steady progress. Mr. Dwight and other missionaries soon joined Dr. Goodell. In 1839 Dr. Cyrus Hamlin commenced his long continued and faithful labors "among the Turks." Many reverses were experienced by these missionary pioneers. War and pestilence desolated the land, but with great faith and perseverance they toiled steadily on, engaging heart and soul in the

work. The Bible was translated into Armeno-Turkish and widely circulated. The Armenians possessed unusual intelligence, and schools and colleges were established. Preaching services were opened at many points, and the work spread rapidly to new centres.

Jewish Mission, 1832.

Dr. Schauffler, who had been appointed to the Jewish Mission, also made Constantinople his headquarters in 1831. The missionaries had not been able to gain a foothold in Jerusalem. Again and again they had entered, but had been compelled to withdraw, and finally they abandoned the city as a mission station. In Constantinople there were about 70,000 Spanish Jews, descendants of those who were expelled from Spain by Isabella the Pious. They sought a refuge in vain in many Christian lands and finally were allowed to settle in the sultan's dominions. Among these Jews Dr. Schauffler commenced a mission, and in spite of their bigotry some important work, especially in the way of translating and printing was accomplished.

Greek Mission, 1826.

Attention was also early called to the Greeks. Smyrna was occupied as a mission station in 1826 by Jonas King, and after Grecian independence was established he went to Athens and continued there until his death in 1869. Rev. Elias Riggs joined the mission in 1833. He soon made Smyrna his headquarters, engaging in the important work of translating and editing books in Modern Greek, and also in several languages of Turkey.

Syrian Mission, 1831.

Beirut on the Mediterranean coast became the most important centre of the Syrian Mission. It was early occupied by Rev. Eli Smith;

and other workers from time to time joined him. In this large city and the adjacent villages some Armenians were found, but there were also a large number of Syrian Christians, or sects called Jacobites and Maronites. The Arabic language was widely spoken and also Syriac. Through the arduous labors of Rev. Eli Smith and Dr. Van Dyck, the Arabic Bible was given to the people. The vast importance of that work is seen when we realize that 70,000,000 of people speak Arabic, and that it is also the language of the Koran, the sacred book of 200,000,000. Schools were opened in many Syrian villages and the gospel was preached among the hills and slopes of Lebanon.

Signs of Encouragement.

Thus we have briefly traced the early establishment of missions in various distant centres of the Turkish Empire. Though little impression had been made among Jews and Mohammedans, there were many encouraging signs among the different sects and the leaven of truth was silently working. The missionaries had refrained from denouncing the errors of the existing churches. They had rather sought to coöperate with them, and to awaken them to a new spiritual life, in the hope that the clergy also might gradually be moved to help in the work of reformation. But when a spirit of inquiry was aroused, and the missionaries were entreated by the people to teach them the "new and living way," great jealousy and opposition were manifested by the priests. Later when many ceased to pray to saints, and to worship pictures, the teaching and preaching of the missionaries was condemned as heretical.

Opposition and Persecution.

Then a time of persecution followed. The

ecclesiastics at the head of the different Oriental churches, who possessed civil authority, first threatened offenders, and afterward excommunicated them. Finally in 1839, the patriarchs and clergy especially of the Armenian and Syrian churches commenced a series of vigorous persecuting methods to crush out the new religion. A list of suspected persons was prepared in each community. They were then fined, imprisoned; the bastinado was applied; all means of securing a living were cut off; and to the dead, burial was refused. Those who did not belong to some one of the existing churches recognized by the Turkish government, were treated as outlaws, with no civil rights, and no legal remedy for wrongs inflicted. A young Maronite convert who was imprisoned was said to have been walled up in a convent and left to starve. An appeal was also made to the *Turkish authorities* to help drive out the missionaries, but a higher Power overruled events. Just at that juncture war with Egypt suddenly occurred. The Turks were defeated, and a new sultan came to the throne. These political changes were all absorbing, and withal the new sultan in 1840, pledged himself to exercise a more liberal policy in religious matters, and thus farther threatened persecution was averted.

Protestant Churches Organized.

Up to this time the missionaries had not formed separate churches, but now they saw the necessity of giving help and protection to the outlawed converts, and they gathered them into churches. The first Protestant Church was organized in Constantinople in 1846, and in Beirut in 1848, and soon churches were formed in various other centres. The *sultan* was then earnestly petitioned for recognition and protection. Fortu-

nately at that time the English ambassador to Turkey, *Sir Stratford Canning*, was a Christian statesman of great ability, and it was largely through his influence that a firman was issued granting to Protestants legal rights equal to those of any other religious body. He was also instrumental in securing the abolition of the death penalty for apostasy from the Moslem faith. These were wonderful concessions for that intolerant government.

Rapid Progress.

From that time, which was about the middle of the century, there was a brighter outlook for missions in Turkey. The number of missionaries was largely increased, and rapid progress was made. Within the next decade over twenty churches were organized in various important centres throughout the empire. Schools and colleges were established and a revival of religion spread through the length and breadth of the land.

Questions.

1. Give an account of the mission to the Nestorians.
2. Mention some of the pioneer missionaries among the Armenians, and tell of the progress of the work.
3. Who labored among the Jews in Constantinople, and why was that city chosen as a centre?
4. When and by whom was work carried on among the Greeks?
5. What city is the centre of the Syrian Mission? Tell of the important work accomplished there.
6. Among what class of people was there the greatest success, and what hope was entertained in respect to the Oriental churches?

7. What led to the persecution of the Protestant converts, and what rigorous measures were resorted to?
8. What events put an end to this persecution? What steps were taken to protect Protestant Christians?
9. Through whose influence were important concessions granted to Protestants; and what was the result?

CHAPTER XLII

TURKISH EMPIRE

ENCOURAGING PROGRESS—ARMENIAN MASSACRES

Work in Bulgaria.

Among the Bulgarians in European Turkey, missions were commenced by the *Methodists in 1857*, and by the *American Board in 1859*. Schools were opened, the language was mastered, and a translation of the Bible was commenced. The work was then for some time retarded by war and civil commotions; but after peace was restored and the Bulgarians were delivered from oppressive Turkish rule, there was encouraging progress. The Bulgarian Church has been considered the most promising and progressive of any of the Oriental churches. A large proportion of the students of Robert College are from Bulgaria. A theological college has been established for training a native ministry, and quite a large number of converts have been gathered into Protestant churches. A boarding school for girls has also been established and the translation of the Bible completed.

Division of the Field.

In 1860 the work of the American board in Turkey was so extensive that the vast field was divided into four separate missions. They are called the Eastern, Central, Western and European Turkey Missions. The *Eastern* includes the valleys of the Euphrates and Tigris rivers; the *Central* is located around the northeastern

corner of the Mediterranean; the *Western* covers the remainder of Asia Minor, and the *European* includes Bulgaria, and stretches upward toward the Danube.

Presbyterians in Persia and Syria.

In the year 1870, when the Presbyterian Church separated from the American board, it assumed the support of the Nestorian Mission to Persia, and also the Syrian Mission, and the work has since been carried on by that denomination with vigor and success. Beirut in Syria is a centre of great power and influence. It has a flourishing Christian college, three female seminaries, and a large number of day schools in which thousands of children are under instruction. The Syrian Protestant College combining literary, theological and medical departments, gathers within its walls hundreds of students from all parts of Turkey.

Progress of the Work.

Of late years the number of societies laboring in this vast empire has greatly increased. The *English Church Society* has taken up work in Jerusalem, Nazareth, Jaffa, Gaza, etc. There are also other *English, Irish, Scotch, German* and *Moravian* missions in different parts of Turkey. In nearly every town of any considerable size, Protestant missions are found, and schools and colleges are scattered throughout the land. *Constantinople,* called "the eye of the world," is a mighty centre of Christian influence. Although it is the metropolis of the Mohammedan world, it is also the headquarters of manifold Christian institutions. Prominent among these are the *British* and *American Bible Societies,* whose printing presses send forth the word of God in eleven different languages, besides printing hundreds of volumes of other Christian literature. These two

societies also carry on the same work in Beirut. *Robert College*, so splendidly situated on the Bosphorus, is exerting a wonderful intellectual and religious influence, and has already proved to be a most potent factor in the regeneration of the country.

It was computed in 1895 that there were nearly 400 European and American missionaries laboring in Turkey, while the native force numbered more than 1,500. There were about 200 Protestant churches, with a membership of nearly 19,000 native Christians. Thus the truths of the gospel were rapidly gaining ground, and the missionaries were cheered by a brighter outlook for the future.

Armenian Massacres.

But in the same year those bright prospects were clouded by the sudden outburst of a terrible calamity and a season of deep gloom, anxiety and peril settled down upon all Turkish missions. The dreadful Armenian massacres occurred near the close of the year 1895, and the sad details of those cruel murders, raised throughout the civilized world a storm of indignation and horror, as well as deepest pity for the stricken people. In numerous cities and towns of eastern, central and western Turkey, fierce Koords and fanatical Moslems suddenly attacked the Armenians, killing and mutilating the men, while at the same time they plundered and burned their houses. The defenseless women and children, eyewitnesses of those scenes of carnage, were exposed to insult and persecution, and were left without food or shelter in wintry weather. In Erzerum over 500, and in Sivas 800 mutilated bodies were buried in one grave. In Harpoot and Marash many of the homes of the missionaries and school buildings were destroyed. Turkish soldiers also joined in

the work of destruction and pillage; and the fact is everywhere admitted that high officials in Turkey were directly responsible for this bloodshed and robbery. It was distinctively a Mohammedan crusade against Christianity, especially against the Armenian Christians. Most of them were men of intelligence and business capacity, whom the Turkish authorities sought to keep in subjection or destroy altogether.

Heroism of Missionaries.

In this trying crisis the wonderful courage and heroism of the missionaries was the only bright spot in the picture. Although they knew full well the danger and peril which threatened them, and which might at any moment prove fatal at the hands of an excited fanatical mob, yet they bravely resolved to remain at their posts and protect and comfort the sorrowing, stricken people. Many suffered the loss of their homes and personal property, and there were instances of remarkable heroism among the young ladies, some of whom, alone at their stations, fearlessly protected their scholars from the mob, inspired the timid with confidence, and by their firmness and courage, commanded the respect of even Turkish soldiers. Everywhere the women and children fled to the missionaries for protection, and they received all the aid and comfort it was possible to give. The orphans were gathered into homes and schools. In eastern Turkey alone 3,000 were thus rescued. For many months relief work was actively carried on by the missionaries, who were untiring in their efforts. The money so generously sent from Christian lands, supplied food and clothing for thousands of destitute suffering people.

Hopeful Signs.

Gradually the clouds have lifted and some de-

gree of confidence has been restored. The missionaries by this manifestation of a Christlike spirit, have endeared themselves to that persecuted people, and their faith and courage have been rewarded by seeing the Armenians more ready than ever before to accept the truths of the gospel. The spirit of the Armenian Church is very different from what it was in former years. More friendly relations exist between it and the Protestants, and the mission churches, colleges and schools were never so flourishing as now. There is indeed abundant reason for the earnest hope and expectation that the opening years of the twentieth century will witness a more glorious reformation throughout the Turkish Empire.

Questions.

1. When were missions commenced in Bulgaria? Describe their progress.
2. What division has been made of the missions of the American board of Turkey?
3. What missions were transferred to the Presbyterian Church in 1870? What marked success is seen in Beirut and vicinity?
4. What society is now laboring in Jerusalem and other cities of Palestine, and what other nations are represented there?
5. Name the most important centre of influence, and the organizations which are most valuable aids in mission work.
6. What are some of the encouraging results as given in the year 1895?
7. Give an account of the terrible calamity which followed at the close of the same year.
8. By what religion were the actors in these outrages influenced, and who were directly responsible for the bloodshed?

9. What course was pursued in this crisis by the missionaries, and how did they aid the people?
10. What has been the result, and what is now the outlook?

CHAPTER XLIII

ARABIA

COUNTRY AND PEOPLE—BIRTHPLACE OF MOHAMMEDANISM—SKETCH OF SARACEN EMPIRE

THE great peninsula of Arabia lies south of Asiatic Turkey, between the Persian Gulf on the east, and the Red Sea on the west.

Northern Arabia.

In the northwestern part, lying between the two arms of the Red Sea, is the *Sinaitic peninsula*, made memorable by the journeyings of the children of Israel. It is a dreary, rocky region, the hills being interspersed with narrow, sandy valleys, without rivers and without vegetation. Through the centre there is a range of mountains, one summit of which is supposed to be the Biblical Sinai.

The "*land of Uz*," where Job lived, was also (according to the opinion of many writers) *in northern Arabia*. This supposition is rendered more probable by the fact that there are numerous traditions among the Arabians respecting Job. According to these, his home was in Arabia Deserta, between Palestine and the Euphrates.

Southern Arabia.

The southern part of Arabia is quite a contrast to this rocky portion. It is fertile and has a salubrious climate. *Yeman*, the southwestern province, is noted for its beautiful palms, vines, spices, coffee, and the excellence of its fruits. This is supposed to be the *realm of the Queen of Sheba*,

who brought such an unrivalled store of spices to King Solomon. It is a highland country, with hills and fertile valleys, and the air is cool and pure. The region bordering the Red Sea and the Persian Gulf is less fertile, and on the coast, feverish and unhealthful.

Central Arabia.

In the centre of Arabia there is an extensive plateau, where the climate, though hot by day, is cool and pleasant at night. The prevailing winds are refreshing, and epidemic diseases are rare. This central portion is called the Nejd, and is celebrated for its swift and beautiful horses and camels. This plateau is on every side surrounded by hot sandy deserts which intervene between it and the coast region.

Desert Regions.

These deserts are of greater or less extent, and in some of them the "Simoon" or poison wind often blows. It has been thus described by a traveller,—"It approaches slowly amid the whirl of air currents that precede it, and its violet color announces it when actually near. During its presence the only chance of preserving life is found in covering the face with a cloth and lying prone in the sand from two to ten minutes until the poison column has passed over. Camels instinctively bury their muzzles in the sand, during the Simoon, but horses are said not to possess the same instinct and often perish."

Character of the People.

The population of Arabia has been variously estimated—from 7,000,000 to 9,000,000—one-fifth of whom are Bedouins or dwellers in tents, who claim to be the descendants of Ishmael. As a race the Arabs are fine looking. They are tall, well-formed and have regular features. They are simple and abstemious in their habits, possessing

great courage and endurance; but are unscrupulous and untruthful. For centuries the slave trade has been carried on, mainly by Arab traders. The Bedouins are bold and independent; many of them living by plunder, so that the names of Bedouin and brigand have become almost synonymous.

Origin and Growth of Arab Empire.

Arabia, and especially Mecca, the home of the false prophet, has, ever since his time, been the headquarters of the intolerant Mohammedan religion. At his death nearly all the different Arab tribes were united under one sceptre and one creed—inspired by their leader with wonderful enthusiasm in their purpose to spread abroad the Moslem faith. Under Mohammed's successors the career of victory was continued until they had conquered nearly half the then known world. In less than a century their dominion extended from the banks of the Indus to the Atlantic. A part of India, Persia, Syria, Egypt, Northern Africa and Spain were annexed to the Arab Empire, and the Mohammedan religion was dominant. They received their first check when they invaded France. Though at first victorious, they were repulsed and defeated by Charles Martel at the battle of Tours, in 732. Thus Christian Europe was delivered from the blighting influence of the Moslem faith.

Turkish Rule Finally Dominant.

In the tenth and eleventh centuries the power of the overgrown Saracen or Arab Empire began to decline. There were uprisings among the mercenary hordes of Koords and Turks at the East, and incursions from Tartar tribes, which weakened the kingdom; and finally Bagdad, the seat of power in Persia, was stormed and taken. There were wars and revolts in Syria, Egypt and Spain.

Gradually countries and provinces were separated from the empire, and after numerous vicissitudes and changes, Turkish rule prevailed, and with the fall of Constantinople in 1453 it became dominant in the East.

Present Political Condition.

In Arabia proper many of the tribes remained independent. At the present time two provinces only, Hedjaz, in which Mecca and Medina are included, and Yeman, in the southwest, are under Turkish government. Mecca and Medina are most sacred Mohammedan shrines. It is the ambition of every Moslem to undertake a pilgrimage to Mecca, and the number of pilgrims yearly is computed to be 100,000. No Christian is permitted to enter the holy cities. Aden, at the entrance of the Red Sea, belongs to the English.

Questions.

1. Where is Arabia situated? Describe the Sinaitic Peninsula.
2. What is the probable site of the land of Uz?
3. How does the southern part of Arabia compare with the northern barren regions? What province was supposed to be the kingdom of the queen of Sheba?
4. Describe the central plateau and the deserts surrounding it.
5. What is the population, and what the character of the people?
6. What city was the headquarters of Mohammedanism, and in one century what progress was made?
7. How was Christian Europe saved from Moslem rule?
8. Describe the decline of the Saracen Empire, and tell what power became dominant in the East.

9. Under what rule is Arabia at present?
10. How many pilgrims yearly visit the sacred cities?
11. What important place in Arabia belongs to the English?

CHAPTER XLIV

ARABIA

SCOTTISH AND AMERICAN MISSIONS

Few Missions among Mohammedans.

It is a sad fact that very few of the 200,000,000 of Mohammedans throughout the world have accepted the Christian religion. The few converts have been in the Dutch East Indies and in India under British rule. There are two prominent reasons for this. One is found in the bitter hatred against Christianity which is inculcated in children from their earliest years. It is nutured in the home and in the school and they are steeled against receiving the truth. Another reason is the almost absolute certainty of death for apostasy from the faith. It is true the death penalty was abolished by law in Turkey about the middle of this century; but it is practically a dead letter. No effort is made to restrain the violence and fanaticism of the people, and every Moslem knows that should he become a Christian, death might be the penalty unless he could flee the country. For these reasons few missions have been undertaken among the Mohammedans, especially those under Turkish rule. In some cases children are allowed to attend mission schools, on account of the superior advantages to be gained there, especially in the study of the English language, but the restraints of home training, and the vigilant supervision exercised are such that parents do not fear the Christian influence exerted in the schools.

Scotch Mission. Keith Falconer, 1886.

The first missionary to Arabia was the Hon. Keith Falconer, who went out under the Free Church of Scotland. He was the third son of the Earl of Kintore, near Edinburgh. He was educated at Harrow, and afterward at Trinity College, Cambridge, where he took first honors in Hebrew and Arabic. He became Lord Almoner's professor of Arabic at Cambridge, and delivered a course of lectures on the "Pilgrimage to Mecca," which showed great research. His zeal for Oriental languages drew his attention to Arabia, and his thoughts and prayers turned toward Aden as a mission field. He spent a winter in Egypt, and became familiar with the modern spoken language, and then offered himself as a missionary. In 1886 he went to Aden under the Free Church of Scotland, at his own expense, accompanied by a medical missionary. A hospital was opened and work was commenced in December. But in six months the young, enthusiastic missionary was prostrated with fever, and after a short illness of six days, he died in May, 1887.

The scholar missionary's rocky grave at Aden has borne a message to the church. A vigorous misson of the Scotch Church is now established there. A memorial chapel has been built to Falconer, and his family have supported two medical missionaries and a dispensary. A school and evangelistic work have been commenced and Bible societies are helping to scatter the Scriptures.

Mission of Reformed Church in America.

In Eastern Arabia, along the Persian Gulf a mission was commenced in 1889, largely through the efforts of Dr. Lansing, Professor of Hebrew and Arabic in the New Brunswick Theological

Seminary. Familiar from his childhood with the work among the Copts and Mohammedans of Cairo, where his father had labored long and successfully, he felt a deep interest in the work in Oriental lands, especially among the Moslems. Through his influence the students and many friends were also greatly interested, and the result was the formation of the "Arabian Mission." For the first few years this was an independent mission, but in 1894 by earnest request it came under the oversight and management of the Reformed Church in America.

Three stations are now occupied. *Busrah* at the head of the Persian Gulf, *Bahrein* on an island midway between the entrance and head of the gulf, and *Muscat* near the entrance on the coast of Oman. As in the case of every new enterprise, there were at first difficulties to overcome and many discouragements resulting from the hot and feverish climate, and from Turkish interference and intolerance. The health of the first medical missionary entirely failed, and he was obliged to return to America. During the disturbances and uprisings among hostile tribes, the Bible depository was entered and many books destroyed, and one of the helpers was arrested and for a time imprisoned. The missionaries however, with great perseverance and faith have labored on, and now there is much encouragement, especially in the results of the medical work, and the distribution of the Scriptures.

School for Rescued Slave Boys.

A new feature of the work is the commencement of a school for rescued slave boys. Slavery is still secretly carried on, slaves being brought from Zanzibar and landed at Muscat or other ports along the Persian Gulf. Muscat however, is largely under English influence, and the sultan

of the province consented to the liberation of all captured slaves. In 1896, the English political agent at Muscat received information that a slave dhow was near the harbor containing twenty-seven slaves all very young. He went out at night with boatmen in an open boat and succeeded in capturing and bringing the slave dhow to Muscat. The resident missionary Rev. Peter Zwemer went at once to the agent and requested that the boy slaves be given to him for training and support. As they were virtually wards of the English government, the request was granted and eighteen boys, some of them only five years of age; were given over to the care of the mission. Mr. Zwemer at once wrote to the parent society stating the circumstances, and also the fact that twenty dollars a year would provide food and clothing for one of those boys. Their support was at once undertaken by individuals, Sunday-schools and Endeavor societies. The boys have proved docile and tractable, and are making good progress in educational and religious training and in industrial work, and the hope is entertained that they may become vigorous spiritual helpers in mission work.

The mission has lately suffered a great loss in the death of Rev. P. Zwemer who was at the head of the school. Worn out with repeated attacks of fever he returned to America on furlough, but died of fever in 1898, a few months after his arrival. The pioneer missionaries, Rev. J. Cantine, Rev. S. M. Zwemer and Dr. Worrell are still carrying on the work with vigor, and the mission has recently been reinforced.

Mission to Bedouins.

A mission has also within a year or two been commenced among the Bedouins of Northern Arabia, by the Christian Missionary Alliance.

Mission work in Arabia is still in the pioneer stage, and the results in a little more than a decade are necessarily few. There are however, signs of encouragement in the fact that a growing interest has of late been manifested in missions to the Mohammedans. So little has already been accomplished among them, and so great have been the difficulties to be surmounted, that the work has been considered by many almost hopeless; and labors commenced in their behalf, have been diverted to more promising fields.

A Brighter Outlook.

This renewal of interest may prove to be the harbinger of brighter days for these deluded millions. It may be the beginning of more earnest, enthusiastic effort for their salvation. We must admit that if Christians should labor among them, with even a tithe of the enthusiasm Mohammedans display in propagating their false religion, we would see far greater success. God waits to bless consecrated prayerful effort. "The things which are impossible with men, are possible with God"—and the promise will surely be fulfilled, that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Questions.

1. Why have there been so few converts to Christianity among Mohammedans?
2. Who was the first missionary to Arabia? Give an account of his efforts and early death.
3. What has been the progress of work in that mission?
4. Through whose efforts was another mission established?
5. With what society is the work now connected and what has been its progress?

6. What new feature of the work has been taken up lately?
7. What is the present condition of the mission?
8. What is being done for the Bedouins; and is there any encouragement in the work among Mohammedans?

CHAPTER XLV

ROMAN CATHOLIC COUNTRIES OF EUROPE

CATHOLIC AND GREEK CHURCHES—MISSION WORK IN ITALY AND AUSTRIA

In our brief survey of missions throughout the world, we must include those to the Roman Catholic countries of Europe. Although we are accustomed to speak of *Christian* Europe, the fact confronts us that three-fourths of the population represent the Roman Catholic and Greek religions, while the Protestants number but one-fourth. It is true they are all classed as Christians, since they all worship one true God, yet so much error, superstition and bigotry exists among the papal and patriarchal churches, that the need of preaching a pure gospel is scarcely less imperative than in heathen lands. The masses are kept in ignorance of the Bible by the clergy who are bitterly hostile to its circulation. Upon this ignorance a system of man-made rites, ceremonies and penances, has been established, keeping the people in slavish obedience, and ministering to the avarice of the priests.

Supreme Power in Church of Rome.

The Pope is regarded as the holy and infallible head of the church. His word is law; and a thousand bishops are sworn to obey him. Below them are hundreds of thousands of priests, monks and nuns dispersed over all the countries of the globe, yielding implicit obedience to the great head of the church. The priest in Europe was

also formerly the schoolmaster, and thus the school became a mighty instrumentality in building up the church. There has been recent progress however, in this respect, and now some Catholic countries have fine school systems.

Supreme Power in Greek Church.

The Greek Church, though similar in faith and practice to the Roman Catholic Church, does not recognize the Pope as its head. In the Greek Church of Russia the central authority is vested in a council or synod of six bishops and some other ecclesiastics and laymen appointed by the emperor; and he is recognized as the chief administrator and defender of the faith. This holy governing synod is more intolerant than the clergy of the papal church, for the czar is determined to allow no dissent from the Greek faith and no Protestant mission is tolerated in his dominions.

Papal Europe includes Italy, Austria, Spain, Portugal, France, Belgium and a part of Germany.

The Progress in Italy.

Italy has long been considered the stronghold of Romanism, but during the latter half of this century, she has made marked progress toward religious freedom, and a pure Christianity. In 1848 religious liberty was established in the kingdom of Sardinia, and the Evangelical Waldensian Church then emerged from its refuge in the mountains and became a missionary church forming many new congregations and establishing a theological seminary.

In 1870 another important event occurred. Victor Emanuel in his efforts to unite and strengthen the kingdom of Italy, entered Rome and made it his capital, and from that time the temporal power of the Pope ceased. The honors

of sovereignty were accorded to him, and he was allowed to keep a bodyguard. The state voted him a liberal annual pension which he declined to receive. The palaces of the Vatican and Lateran and a rural villa were declared to be the property of the holy See, free of taxation. The Pope now resides at the Vatican keeping a court of about 1,800 persons.

The disestablishment of many of the monastic orders was also another progressive step. All religious orders not engaged in preaching, teaching and nursing the sick, were dissolved; and thus hundreds of monasteries which had rendered no other service than supporting idleness, ignorance and vice were closed, and the property reverted to the state. The monks and nuns returned into society and to their duty as citizens each one receiving a small pension.

The Free Italian Church was also formed in 1870, and in a decade it numbered thirty-six flourishing congregations. Gavazzi was one of the leading spirits in that church. The state religion is still professedly Romanism, but the government is largely tolerant.

Protestant Missions.

Since 1870 American and English Baptists have established missions in Rome, Milan, Venice and Naples. The American Methodists, Presbyterians, Episcopalians and also the Church of England are laboring now in Italy. The number of evangelical Christians exceeds 60,000. This seems a large number, yet with a population of 28,000,000, it is but a small proportion.

Austria.

AUSTRIA has a population of between 37,000,000 and 38,000,000. Though it is one of the most intolerant of papal countries, in one of its provinces, Hungary, there are about 3,000,000

of nominal Protestants, and in Bohemia (the land of Huss) and in Moravia there have long been some Protestant communities.

Moravian, Scotch and American Missions.

Before the year 1870 there were missions to Austria established by the Moravian Brotherhood, and also by the Free Church of Scotland, among the Jews at Vienna, Pesth and Prague. In 1872 the American board sent out Rev. Henry Schauffler and his wife who were located at Prague. The next year they were joined by Rev. A. Clark and two other missionaries. At first they experienced great opposition. Severe restrictions were imposed on their efforts, and no meetings could be held even in private houses. Any one outside of the family who should attend morning or evening prayers at the house of the missionary, would be exposed to fine and imprisonment. Appeals were taken from the action of local officers, to higher authorities; and a paper in behalf of religious liberty was presented at a meeting of the Evangelical Alliance in Basle. These efforts were successful in gradually removing many restrictions. The right to hold meetings in one's house was conceded, and finally permission was given to hold public meetings, on giving notice to the authorities, and paying for the attendance of a policeman.

Soon a church was formed and the number of converts steadily increased. In 1881 Mrs. Schauffler's health failed and they were obliged to return to America. Other changes occurred, and for some years Mr. Clark labored alone. By his persevering efforts the work was extended to other centres, and new churches were formed. In 1892 he welcomed a brother missionary, and the work is now progressing steadily. Ten churches have been formed with a membership of nearly 600.

There are four ordained native preachers, and eight evangelists; and Young Men's Christian Associations have been founded. Strong prejudices have been overcome, and liberty of conscience is increasing throughout Austria.

Questions.

1. What two religions have the most adherents in Europe; what is the proportion of Protestants?
2. Why is there great need of missions to papal and Oriental churches?
3. What is the chief point of difference between Roman Catholic and Greek churches? How is each governed?
4. Mention the papal countries.
5. What was the beginning of progress in Italy, and what church exerted a missionary influence?
6. What important events weakened the power of Romanism in Italy?
7. What has been the progress of the Free Italian Church, and what foreign societies have established missions in Italy?
8. What is the population, and what is the number of Evangelical Christians?
9. What is the population of Austria, and what the number of Protestants?
10. What early missions were established and who were the pioneers under the American board?
11. Relate the progress of the latter mission during the first decade.
12. What changes then took place, and what has been accomplished?

CHAPTER XLVI

ROMAN CATHOLIC COUNTRIES OF EUROPE

MISSIONS IN SPAIN AND FRANCE

SPAIN has always been most loyal to the Pope. It has been styled the "most Catholic" country in the world. For centuries no Protestant missions were tolerated. Even the secret reading of the Scriptures was punished with imprisonment, or labor in the galleys.

Religious Liberty, 1869. Missions Commenced.

After the revolution of 1868 an important change occurred. The new constitution granted religious liberty to natives and foreigners, and soon Protestant efforts commenced. Committees were formed in Christian countries for sending the gospel to Spain, and agents and colporters were employed by Tract and Bible societies. Under the auspices of the *American Baptist Union* a church was organized at Madrid, and the *Free Church of Scotland* also commenced a mission. In 1872 a mission of the *American board* was established by Rev. Luther and Rev. William Gulick. Barcelona and Santander in *Northern Spain* were first occupied. Bitter opposition from the Romanist priesthood and restrictions imposed by government made the work at first very difficult and trying. Quiet, persevering labor was however carried on in spite of opposition. A church was formed at Santander, at Zaragoza and at several other stations, and in

1876 a girls' school was commenced at Santander by Mrs. William Gulick. This school under wise management, prospered from the first.

Success of Institute at San Sebastian.

In 1881 it was thought best for Mr. and Mrs. Gulick to remove to San Sebastian, about 100 miles east of Santander, as a more central position for school and missionary work. A commodious building, pleasantly situated, was secured, and Miss Richards and three Spanish teachers assisted Mrs. Gulick. This "International Institute" is the only school of high grade for the evangelical culture and training of young women in Spain. Several of the graduates have taken the principal prizes in the government institute at San Sebastian, and the fact that these young girls go out from the institute, with an education hitherto almost unknown to the women of Spain has attracted great attention, and has helped to disarm prejudice. The study of the Bible has been regularly kept up, and there is a quiet religious interest. Miss Barbour, Miss Webb and other young ladies from America are teachers in the "institute." Many of the graduates are already teaching in different localities, and exerting a Christian influence on the future wives and mothers of Spain. The evangelistic work of the mission has also prospered steadily although the workers are few. In 1897 there were seven churches in as many centres, with a membership of 459.

Temporary Removal to Biarritz.

During the recent war between the United States and Spain, the institute was temporarily removed to Biarritz, in France, just across the Spanish frontier. The removal of fifty souls, including students, teachers and servants, was accomplished quietly without the least disturbance,

and with the approval of the parents, showing the friendly feeling that exists toward the American mission. Fortunately a large and suitable building had been secured, and the work of the school was continued without interruption. It is hoped that the institution may soon be returned to some important city in Spain, with a wider field of influence, and more largely equipped for the work of uplifting and Christianizing the women of Spain. It may be that many of these young girls, well versed in the Spanish language, will be ready to take up missionary work among Spanish-speaking people in the islands so recently thrown open to Christian influences. Who then can estimate the good that can be accomplished by this institution.

Recent Religious Movement in Madrid.

There has been quite a wide-spread religious movement in Madrid, from which has been developed the "Reformed Church of Spain," with a large number of adherents, chiefly from the laboring classes. This is the outcome of the work of the Irish Established Church. Quite recently a Spanish clergyman, *Rev. J. Cabrera*, who was a pioneer in the movement, has been consecrated "*first Protestant Bishop of Madrid.*" Although this action has called forth a storm of excitement from the Roman Catholics, the Protestant community is planning to build another church, with schools, dwellings for clergymen, etc. The number of Evangelical Christians throughout Spain is computed to be over 10,000.

France.

The population of France is about 36,900,000, of which 35,400,000 are Roman Catholics; while the Protestants, Jews and those who profess no religion make up the balance.

The Roman Catholic Church in France has a

more perfect organization and raises larger sums of money than that of any other papal country. In any difficulty the Pope has always appealed to France, sure of support and sympathy. The church possesses over 200 seminaries, where special instruction is given to young men who intend to enter the church. There are besides a great number of independent schools and colleges, also convents for the education of females, which were largely under Jesuit influence until the year 1880 when the Jesuits were proscribed.

Periods of Persecution.

The history of Protestantism in France prior to the nineteenth century, has been one of bitter persecution by the intolerant church of Rome. It was most severe at the time of the crusade against *the Albigenses*, when the cruel *Inquisition* was established for the avowed purpose of annihilating the sect. Another long and well-known period of persecution commenced during the reformation, and was directed against *the Huguenots*. The term "Huguenot" was one of reproach, and was said to have originated in Tours, from a popular superstition, that a hobgoblin known as Huguon nightly roamed the streets of the city. As the Protestants, who from fear of persecution, dared not meet save under cover of darkness, they came to be called Huguenots. There were threats of persecution in 1528, and in the reign of Francis I., in 1534, six Protestants were burned alive in the sight of the king. This persecution culminated in the *massacre of St. Bartholomew's day* in 1572. The number of victims in Paris and throughout France has been variously estimated at from 20,000 to 50,000, and even greater.

Long Struggle for Religious Freedom.

This massacre was followed by years of strug-

gle in the endeavor to procure religious toleration. There were civil wars, and uprisings, and occasional successes on the part of the Huguenots, which were followed by renewed hatred and persecution at the hands of the Romanists. At length the edict of toleration was passed, and a short season of prosperity was granted to the Huguenots. But before many years there were frequent violations of the spirit, and even the letter of the law, and finally the edict was revoked by Louis XIV., in 1686. All Protestant ministers were then ordered to leave the kingdom within a fortnight. No other persons could emigrate under the penalty of the galleys for men and imprisonment for women. In spite, however, of these restrictions, thousands of refugees fled from France, and were gladly welcomed in the Protestant countries of Europe and in the United States.

Religious Liberty Granted by Napoleon 1801.

For 100 years those Huguenots who remained were forbidden to hold religious meetings, and any minister who ventured to conduct a secret service, was, if apprehended, condemned to death. At length, in 1787, Louis XVI. yielding to the force of public opinion, granted some degree of toleration; but it was not until the beginning of the nineteenth century, when Napoleon reorganized the affairs of France, that the Protestants were placed on equal terms with Roman Catholics.

Protestant Missions.

The first missionaries to France were English Wesleyans, who occupied several stations in Normandy and Bretagne. During the reign of Napoleon little was accomplished, but after the battle of Waterloo active work was resumed, and a church was built at Cherbourgh. A Bible so-

ciety was founded in France in 1819, the first Sunday-school also, and soon after a tract society.

The McAll Mission has long been very successful, and is proclaiming the gospel to thousands, especially among the common people. The Salvation Army is also meeting with success. In the face of much moral depravity, lawlessness and atheism, the religious outlook is not bright, yet a good work is going steadily forward. The Protestant churches are increasingly active, the sale of the Scriptures is large, and there is opportunity and encouragement for evangelistic work. Thus we have seen that in nearly all the papal countries of Europe there are earnest endeavors to preach a pure gospel to the masses. But when we remember that the Roman Catholics in Europe number 250,000,000, we realize what a small beginning has been made in this stupendous work.

Questions.

1. What was for centuries Spain's attitude toward Protestantism, and when did a change take place?
2. By what societies was work then commenced?
3. In northern Spain what mission was established, and what was its progress?
4. When and where was a school for Spanish girls commenced, and what has been its history and progress?
5. How was its prosperity affected by the late war with Spain, and what wide field of labor is open to its graduates?
6. What recent religious movement has caused much excitement in Madrid?
7. What is the population of France, and the number of Roman Catholics?
8. Describe the working power and activity of the papal church in France.

9. What has been the history of Protestantism in France prior to the nineteenth century? What two sects were bitterly persecuted?
10. Give a short history of the Huguenots. When was religious freedom finally granted?
11. What foreign society first commenced work in France, and what organizations are working successfully now?

CHAPTER XLVII

CONCLUSION

INCENTIVES TO MORE EARNEST EFFORT—THE GREAT NEED IN MISSIONARY WORK

HAVING finished this brief survey of the history of missions, it only remains for us to gather up some lessons which may prove incentives to more earnest effort in the future.

Record of the Past Full of Encouragement.

We have seen the success of the work committed to the humble, unlearned disciples, and the marvellous growth and prosperity of the early Church. In darker days we have noted also how wonderfully the truth was preserved amid the strife of nations, tongues and sects, and we have rejoiced that in every age there have been faithful witnesses for Christ. Later, we have seen the Church transformed, purified and baptized anew with the working power of the Spirit, going forth as a missionary church, exerting a marvellous power throughout the world.

Some Missionary Achievements.

Our hearts have been stirred and quickened as we have read of the devotion of the pioneers, heroes and martyrs of the nineteenth century. With incredible toil and sacrifice nearly every country has been entered and explored. Doors long closed have been opened; kings and rulers have been made willing in the day of the Lord's

power; the slave has been set free, and cruel, horrible rites have been abolished. The wonder-working of divine power has been manifested in filling savage hearts with love, in transforming whole communities, and in gathering thousands of converts into Christian churches. The word of God has been translated into more than 300 languages and dialects and has been widely circulated. Medical science has removed prejudice, triumphed over superstition, and through the gift of healing is a powerful agency in bringing health to sin-sick souls. Thousands of children have been rescued from lives of sin and misery, and hundreds of thousands of all ages are under Christian instruction. A native ministry has been raised up, and men of power and faithfulness are preaching the gospel to their countrymen. In these latter days distant countries have also been brought near to us by steamship, railroad, and telegraph. Communication has been made easy, and we can keep in touch with important events transpiring throughout the world.

What Remains to be Done.

With this encouraging view of the wonderful progress already made, many perhaps may think that the need of active effort in the missionary cause is not so great as formerly, that the work is nearly completed, and the coming of the kingdom will not be long delayed. But we have only taken a partial view of this great subject. We must look at it in all its aspects, and especially at *the work that remains to be done*, if we would form a true estimate of what has already been accomplished.

In India, which is under the rule of a Christian nation, the number of Protestant converts has been given as 710,000, but when we compare this

number with the vast population of 300,000,000, one-fifth of the earth's inhabitants, the proportion of Christians is small indeed. These converts also are gathered from the lower classes, chiefly from the despised pariahs. The system of caste is a mighty hindrance to Christianity, and few from among the educated ruling classes have openly confessed Christ. Held in the iron grasp of this tyrannical system, the proud Brahmin often prefers death to loss of caste. Everywhere, and especially in the large cities, idolatry is openly triumphant. Crowds thronging the temples and the streets are known at once by the distinctive mark of their chosen heathen divinity. Vishnu's trident, or Siva's round stamp is emblazoned in bright colors on their dusky foreheads while fakirs, or religious beggars, daubed with sacred ashes, chant the praises of their gods in the bazars.

There are also comparatively few converts from among the Mohammedans in India, who number 57,000,000, and who still manifest the bitterest hatred to Christianity.

In China we find the population greater and the number of converts less—400,000,000 people and a little over 80,000 Protestant Christians. Although there is no caste as in India, the national hostility to foreigners is a hindrance most difficult to overcome, especially in the inland provinces. But little work has been done in the interior, and missionaries there deprived of protection, may at any moment be exposed to insult and peril from a mob actuated by hatred to foreigners. A veteran missionary to China has made this statement: "I never address a Chinese crowd, without feeling that I am standing on the edge of a volcano."

In Africa with its 168,000,000, there are

about 140,000 converts, scarcely one in a thousand. Although so many obstacles there have been overcome, yet the work is in its infancy, and large regions in the interior are still in the grossest paganism. A farther view of other countries would give us similar results.

Total of Converts. Masses Remaining.

The total number of converts from heathenism who are members of mission churches has been estimated at about 1,000,000, but we must try to form some conception of the almost incredible number remaining—800,000,000 of heathen, 200,000,000 Mohammedans, and 225,000,000 of adherents of the Roman Catholic and Oriental churches. Figures often fail to give a true impression of the myriads of human beings represented. It has been estimated that "if the unevangelized could pass before us, one by one, day and night, the procession would be endless, for a new generation would have grown to majority, before the present living host could march by."

Meanwhile the *emissaries of Satan* have been busy. A curse has often followed in the wake of civilization; and Christian nations have been identified in some of the countries of Asia and Africa, with the opium traffic, with slavery and with the deadly trade in strong drink. Thus the humiliating and difficult task of striving to deliver those heathen nations from their bondage to sinful habits introduced by the white man, is an added burden. Western skepticism had also poisoned the minds of many young Hindus and Japanese. Surely we would be appalled by the magnitude of the work that remains to be done, if the accomplishment of that work depended on our efforts alone, but we have the sure promises, —"Lo, I am with you alway," and "The Lord Jehovah is your everlasting strength."

What are We Doing in this Great Work?

With this view of the stupendous work which yet remains to be done, it is wise to inquire *how we are meeting these grave responsibilities*. Are we as Christians doing all that we can to spread abroad the Message of salvation? In obedience to our Lord's command, are we faithfully doing the work, which in infinite wisdom He has committed to the Church? *In reply* we must admit that the splendid work of the nineteenth century has been done by only a part of the Church. Statistics tell us that at the present time many churches give nothing to the cause of missions; and in active missionary churches, fully one-fourth of the members do not contribute for the spread of the gospel, and, we must conclude, do not earnestly pray—"Thy kingdom come." Christ's beautiful beatitude—"It is more blessed to give than to receive," they transpose, and practically read, it is more blessed to receive than to give; to get perishable earthly riches than to "lay up treasures in heaven."

An Urgent Call for More Prayer and Money.

Thus a sad crisis has arisen in many of the missionary societies throughout our land. Although the opportunities for work abroad were never more numerous and hopeful, the funds have decreased, and the officers of many boards, with heavy hearts, have been obliged to cut down the appropriation for missionary work. They are now urgently entreating the churches in the home land to pray and labor more earnestly to support the work. We read that in Apostolic times every Christian was a missionary. If this were now the record, what glorious results would follow! But the hope of the Church is in the young who are soon to take the places of their fathers, and there is

much encouragement in the fact that there are various missionary societies in active operation among them.

Student Volunteer Movement.

Notable among these is the Student Volunteer Movement. This is not a society for sending out missionaries, but a body of students from hundreds of institutions banded together to study the subject of missions, and prepare themselves for active service in Christ's kingdom; declaring it to be their desire and purpose to be foreign missionaries. Since the beginning of this movement a little more than ten years ago, over 1,000 volunteers have entered mission fields under the regular missionary boards, and the number enrolled is over 8,000. Their motto most enthusiastically accepted is, "The Evangelization of the World in this Generation." Their third convention held in Cleveland in February, 1898, was from beginning to end a great inspiration. At the closing session sixty young men and women, who were expecting to go to their missionary fields in 1898, rose and spoke a few earnest farewell words.

Hope from Christian Endeavor Societies.

Another agency of equal importance is the grand Christian Endeavor Society, which has just celebrated its eighteenth birthday. From an humble beginning in the parsonage of its honored spiritual father, it now numbers hundreds of thousands from all parts of the world, and its vast religious conventions are many times larger than any the world has even known before. The hand of God is plainly seen in the great missionary movements within this society and that of the Juniors; especially in the growth of the "*Tenth Legion*" and the "*Comrades of the Quiet Hour*." If in every society, every church and Sunday-

school, volunteer bands of supporters could be formed to correspond with the volunteers who are ready to go abroad, what a fresh impulse and impetus would be given to the missionary work, and how grand would be the result! Who could estimate the vast influence for good that would be exerted by these agencies in the coming century!

The Great Need of the Hour.

In conclusion let us ask, with earnest purpose to press forward, "*What is the great need in missionary work?*" Emphatically we would reply—"The great need is *a more prayerful dependence on the energizing power and influence of the Holy Spirit, united with persevering individual effort.*" God in His word has linked prayer and effort together in closest bonds. The history of missions has also plainly proved that nothing truly great and good has been accomplished without the manifestation of the power of the Spirit. Has sufficient prominence been given to this fundamental truth; and have we as Christians felt how futile are all our efforts without divine assistance? We speak of the need of money, of consecrated workers, of systematic labor; but if in answer to earnest prayer *the church* could feel and recognize, more deeply and universally, the working power of the Spirit, there would be no lack of money, of men and means to carry on the work. The divine influence of the Spirit would be the motive power, and final success would be assured.

Spiritual Power Given in Answer to Prayer.

This thought emphasizes to the young endeavorer the great importance of the "*Quiet Hour.*" God is ready to guide us with His eye, but to do this He must have the answering look. We must not only earnestly pray but steadily look for an answer, and be ready to *do* His will, and

doing His will is most closely united with the gift of the Spirit. Our Saviour gave *doing* the place of prominence when He said, "If any man will *do* His will, he shall know of the doctrine." This thought has been strikingly expressed by a professor in one of our colleges, who said, when speaking of the need of the Spirit, "I sometimes think the Church would get the Holy Spirit as well by giving, as giving by the Spirit." We know full well that prayer for the spread of the gospel, without a corresponding willingness to give for that object, is of no avail.

Work Must Commence With Individuals.

The need of deeper interest and larger gifts from *every member* of the great army of the Lord is most pressing, and the work of those who remain at home, is of equal importance with that of the laborers abroad. In this, every one can bear a part, and not a single sincere effort will be lost. An earnest interest manifested; an encouraging word or prayer; a generous offering; or the humble gift of self-denial, all leave an influence, and all are links in the providential chain of events terminating in the final establishment of the Kingdom of Christ.

Humblest Efforts Fruitful.

From the humblest beginnings we can often trace most momentous results. The lives of Carey and Livingstone furnish striking examples of this truth. From the cobbler's bench, and toil in a cotton mill, they were raised to positions of unparalleled usefulness and honor in the history of the Church and of the world. This was the result of persevering effort for the cause of missions amid untold difficulties; and constant dependence on divine help. If the rank and file of the soldiers of the Cross, with steady gaze turned to their Divine Leader, would in like manner put

forth earnest efforts in this grand missionary work, who could estimate the wonderful success? Instead of one in over 3,000 sent to proclaim the gospel message, the number would doubtless be increased fifty fold, and the offerings from willing hearts would fill to overflowing the treasuries of the Lord.

The New Century a Grand Opportunity.

A grand opportunity is opening before us. The century just closing has been a period of pioneering, of removing obstacles, and of preparing the way for more rapid advance. *Now* we are entering upon a period of *action*, when the workers must be multiplied and a grand forward movement must be made, if we expect to conquer the stronghold of evil; and the need of men and money is imperative. What gifts and treasures are heaped upon idol shrines by deluded heathen worshippers! Even life itself has been lavishly offered in proof of their devotion; and shall we be less loyal to our Lord, who gave His life for us, and who loves us with an everlasting love?

The new century is just before us. Let us go forward with new hopes and new incentives to united, faithful service, trusting in Him whose word cannot fail, that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Questions.

1. State some reasons for encouragement in a review of the past.
2. Give a summary of the work that remains to be done—in India—in China—in Africa.
3. Give the totals of converts and the unevangelized.
4. Is the Church doing all that is possible, to send the gospel to those millions?

5. Describe the work of the Student Volunteers, and the Christian Endeavor Society.
6. What is the great need in the missionary work?
7. If Christians should faithfully meet that need, what would be the result?

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